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# Forgotten Books

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Heathen Records  
to the  
Jewish Scripture  
History;

containing

All the Extracts from the Greek and Latin  
Writers, in which the Jews and Christians  
are named ;

collected together and

TRANSLATED INTO ENGLISH,

*With the Original Text in juxta-position.*

by John Allen

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1856.



## PREFACE.

In this volume are contained all the notices of the Jewish nation which occur in the Greek and Latin Classics from the earliest period to the downfall of the great Roman empire, together with all the notices of Christianity found in any classical author previous to the year A. D. 200, and a few others from writers later still.

The interest which these extracts generally excite in the mind of the ecclesiastical student, had led me to turn my attention to collecting them all together as an introduction to a complete collection of the “Writings of the Early Christians”; but some delay occurring in the publication of that book, this volume is now issued separately. The passages occurring in heathen writers concerning the Jews alone had already been collected by Meier in his *Judaica*, Jenæ 8vo 1852. These I have given somewhat more complete, adding those in which Christianity and the Christians are named, and with a literal English translation, which, it is thought, will not be despised even by the best scholars; for some of the extracts are very difficult to read; whilst on the other hand, it is thought the English reader will not object to have the original words of the writers placed in a parallel column with the English version. I may express a hope that the information to be derived from these extracts will throw much light upon the bible and Jewish history; and if sufficient encouragement is given to the enterprise, shall follow up this volume by several others containing all the Christian writings belonging to the first two or three centuries of the Christian era, and so render the original authorities for Primitive Christianity accessible to the English reader.

J. A. G.

*London*, 1856.





# HEATHEN RECORDS

TO

## JEWISH SCRIPTURAL HISTORY.

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The history of the Jews, as distinct from their own sacred books, is lost in obscurity, like the history of all the world besides, until the fifth or sixth century before the Christian æra. The pastoral annals of the patriarchal ages, the servitude in Egypt, the triumphal return and conquest of Palestine, would have been unknown to future ages, but for the accounts of them which have come down to us in the bible, and the history of the Jewish writer Josephus, which mostly had the bible for its source. A faint coincidence has been perceived by some writers between the supposed flight of the Canaanites before the arms of Joshua and the arrival of Cadmus, Danaus, and other early heroes, who introduced arts, arms and civilization among the rude tribes of the Grecian peninsula. But all historians are now agreed that the pillars which Procopius says were erected on the extreme verge of Africa by those who fled from “the robber the son of Nun,” are equally fabulous or mythical with other legends invented by the early Christian monks and ecclesiastics to corroborate a history which was otherwise perfectly unique and unsupported by any concurrent testimony of profane

writers. A wild theory has been propounded, perhaps with a similar object in view, which identifies the glories of the early Israelitish monarchy with the commercial prosperity of the Phæacians, so vividly depicted in the *Odyssey*. The king of that country, it has been argued, was Solomon, and the twelve princes of the Phæacian court were the chiefs of the twelve tribes : the ships which went to Tarshish for gold, coincide with the naval supremacy of Alcinous. But, unfortunately for this theory, Phæacia has been too well identified with the more recent Corcyra, and the poet Homer was too well acquainted with the voyage to the Phœnician Sidon to allow such a confusion of incidents in his poem. The poet who so fully depicts the Trojan war, and the various voyages and adventures of its chieftains, and who probably himself lived in the reign of Solomon, says not a word about the existence of that remarkable people, who, as we learn from the bible, bore sway over all the country of Palestine from Damascus on the north to the river of Egypt on the south, and from the river Euphrates on the east to the Mediterranean sea on the west.

It is in no way remarkable that no notices of Judæa or of the Jews should occur between the age of Homer and that of Herodotus, for the whole of that long period of four hundred years is almost a blank in Grecian history : we have no other remains of it than the *Æsopic* fables, the poems of Hesiod and Pindar, with a few poetical fragments by no means likely to contain the most remote allusion to the Jews or to the Jewish kingdom.

### HERODOTUS, B. C. 480.

In the history of Herodotus who lived about 480 years before Christ we find the first allusions to the people of whom we are speaking.

The Colchians are said by Herodotus to have been an Egyptian colony founded by king Sesostriſ. Whatever the Phœnicians and Syrians of Palestine may acknowledge

about the origin of circumcision, the bible at all events tells us that the Jews derived it from heaven.

II, 104. Μοῦνοι πάντων ἀνθρώπων Κόλχοι καὶ Αἰγύπτιοι καὶ Αἰθίοπες περιτάμνονται ἀπ' ἀρχῆς τὰ αἰδοῖα. Φοίνικες δὲ καὶ Σύροι οἱ ἐν τῇ Παλαιστίνῃ, καὶ αὐτοὶ ὁμολογέουσι παρ' Αἰγυπτίων μεμαθηκέναι.

The Colchians and Ægyptians and Æthiopians alone of all men from the beginning circumcise their private parts. But the Phœnicians and the Syrians of Palestine, even themselves acknowledge that they learnt it from the Ægyptians.

II, 159. Πausάμενος δὲ τῆς διώρυχος ὁ Νεκὼς, ἐτράπετο πρὸς στρατηίας· καὶ τριήρεις, αἱ μὲν, ἐπὶ τῇ Βορρῆῃ θαλάσῃ ἐποιήθησαν, αἱ δ', ἐν τῷ Ἀραβίῳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ θαλάσῃ· τῶν ἔτι οἱ ὅλκοι ἐπίδηλοι, καὶ ταύτησί τε ἐχρᾶτο ἐν τῷ δέοντι· καὶ Σύροις περὶ ὁ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε· μετὰ δὲ τὴν μάχην, Κάδυτιν πόλιν τῆς Συρίας ἐοῦσαν μεγάλην εἶλε. Ἐν τῇ δὲ ἐσθῆτι ἔτυχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι, πέμψας ἐς Βραγχίδας τὰς Μιλησίων· μετὰ δὲ, ἐκκαίδεκα ἔτεα τὰ πάντα ἄρξας, τελευτᾷ, τῷ παιδί Ψάμμι παραδούς τὴν ἀρχήν.

Nekos, leaving off the canal, turned his attention to military expeditions: and triremes were built, some in the North Sea, some in the Arabian gulf on the Red Sea; of which the docks are still to be seen. And he used these as he wanted them. And Nekos having engaged with the Syrians by land at Magdolus defeated them. And after the battle, he took Kadytis which is a great city of Syria. He dedicated to Apollo the garment which he happened to wear when he achieved these things, sending it to Branchidæ of the Milesians. But afterwards, having reigned in all sixteen years, he died, leaving his kingdom to his son Psammis.

III, 5. Ἀπὸ γὰρ Φοινίκης μέχρι οὖρων τῶν Καδύτιος πόλιος γῆ ἐστὶ Σύρων τῶν Παλαιστινῶν καλεομένων· ἀπὸ δὲ Καδύτιος, εἰσῆς πόλιος, ὡς ἐμοὶ δοκέει, Σαρδίων οὐ πολλῷ ἐλάσσονος, ἀπὸ ταύτης τὰ ἐμπορία τὰ ἐπὶ θαλάσσης μέχρι Ἰηνύσου πόλιός ἐστι τοῦ Ἀραβίου. Ἀπὸ δὲ Ἰηνύσου αὐτὴς Σύρων μέχρι Σερβωνίδος λίμ-

For from Phœnicia as far as the borders of the city of Kadytis is what is called the land of the Syrians of Palestine: but from Kadytis, which is a city, as seems to me, not much less than Sardis, from this the towns on the sea-coast as far as Ienysus belong to the Arabian. But from Ienysus again [it belongs] to the Syrians, as far as the Serbonian

νης, παρ' ἣν δὴ τὸ Κάσιον ὄρος  
τείνει ἐς θάλασσαν.

lake, near which indeed the Casian  
mountain extends to the sea.

VII, 89. Τῶν δὲ τριηρέων  
ἀριθμὸς μὲν ἐγένετο ἑπτὰ καὶ  
διηκόσiai καὶ χίλiai· παρεί-  
χοντο δὲ αὐτὰς οἶδε· Φοίνικες  
μὲν σὺν Συρίοισι τοῖσι ἐν Πα-  
λαιστίνῃ, τριηκοσίας, ὧδε ἐσκευ-  
ασμένοι· περὶ μὲν τῇσι κεφα-  
λῇσι κυνέας εἶχον ἀγχοτάτω  
πεποιημένας τρόπον τὸν Ἑλλη-  
νικόν· ἐνδεδυκότες δὲ θώρηκας  
λινέους, ἀσπίδας δὲ ἴτυς οὐκ  
ἐχούσας εἶχον, καὶ ἀκόντια.  
Οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν  
οἴκεον, ὡς αὐτοὶ λέγουσι, ἐπὶ τῇ  
Ἐρυθρῇ θαλάσσῃ· ἐνθεῦτεν δὲ  
ὑπερβάντες τῆς Συρίας οἰκέουσι  
τὰ παρὰ θάλασσαν. Τῆς Συ-  
ρίας τοῦτο τὸ χωρίον καὶ τὸ  
μέχρι Αἰγύπτου πᾶν, Παλαισ-  
τίνῃ καλεῖται.

The number of the triremes was  
twelve hundred and seven : but  
these people furnished them. The  
Phœnicians with the Syrians of  
Palestine three hundred, armed as  
follows : on their heads they had  
helmets made very nearly after the  
Grecian fashion ; and clothed with  
linen breast-plates, and they had  
shields without rims, and javelins.  
These Phœnicians formerly, as  
themselves say, dwelt upon the Red  
sea ; and having crossed over from  
thence they inhabit the sea-coasts of  
Syria. But this part of Syria, and  
all as far as Ægypt, is called Pales-  
tine.

The last of these extracts shows only that the Syrians of Palestine are joined with the Phœnicians as furnishing ships for the expedition of Xerxes. The Jews are not specially named, but they were always included by the Greek writers among the Syrians of Palestine.

A greater interest however to the reader lies in the other two extracts from Herodotus, in which Kadytis is named.

A learned German, Ferdin. Hitzig, has published a dissertation on this city (*De Cadyti urbe Herodotea*, 1829), and Meier, in his *Judaica* 1832, gives in a marginal note to one of these extracts the words *Cadytis urbs* = *Gaza*. But the narrative of Herodotus, in the second extract above, seems so remarkably to describe the battle of Megiddo, in which king Josiah was wounded, and Jerusalem taken, that



it is difficult to believe Kadytis to be any other than Jerusalem. Add to which, the Arabs still call Jerusalem Koodts, the *Holy City*, to this very day.

### POLYBIUS, B. C. 200.

From the time of Herodotus two hundred and eighty years pass away until the close of the Second Punic war without any notice of the Jews occurring in any Grecian writer. Roman literature was hardly even in its cradle. Cato the Censor had not begun to raise his cry of *Delenda est Carthago*, and, if any of the old chronicles, quoted afterwards by Livy, were then in being, they have long been lost, and another century was to pass before that which is properly called Roman literature came into existence. The Greek historian Polybius, in his valuable History, briefly notices the Jews and the Jordan in the reigns of Antiochus and Ptolemy.

Histor. V, 70. 'Η δὲ Φιλοτε-  
ρια κείται παρ' αὐτὴν τὴν λίμ-  
νην, εἰς ἣν ὁ καλούμενος Ἰορδά-  
νης ποταμὸς εἰσβάλλων, ἐξίησι  
πάλιν εἰς τὰ πεδία τὰ περὶ τὴν  
Σκυθῶν πόλιν προσαγορευομέ-  
νην. Γενόμενος δὲ καθ' ὁμολο-  
γίαν ἐγκρατὴς ἀμφοτέρων τῶν  
προειρημένων πόλεων, εὐθαρσῶς  
ἔσχε πρὸς τὰς μελλούσας ἐπι-  
βολάς· διὰ τὸ τὴν ὑποτεταγμέ-  
νην χώραν ταῖς πόλεσι ταύταις  
ῥαδίως δύνασθαι παντὶ τῷ στρα-  
τοπέδῳ χορηγεῖν, καὶ δαψιλῇ  
παρασκευάζειν τὰ κατεπείγοντα  
πρὸς τὴν χρεῖαν.

Philoteria lies near the same lake, into which the river called the Jordan enters, and comes out again into the plains near that city which is called the city of the Scythians. Having become master by agree- ment of both the aforesaid cities, he [*Antiochus*] felt himself secure against future assaults, because the country subject to these cities could easily furnish supplies to all his army, and provide in abundance the things that were urgent for use.

Libri XVI Reliquiæ. 'Ο δὲ  
τοῦ Πτολεμαίου στρατηγὸς Σκό-  
πας, ὁρμήσας εἰς τοὺς ἄνω  
τόπους, κατεστρέψατο ἐν τῷ  
χειμῶνι τὸ τῶν Ἰουδαίων ἐθ-  
νος.

Skopas, the general of Ptolemy, having marched up the country, subdued in the winter the nation of the Jews.

## CICERO, B. C. 70.

From Polybius we come down an hundred and thirty years to the age of Cicero, in whose voluminous writings we find only two notices of the Jews, and those not of the most flattering character :

*Orat. de Prov. cons. c. 5.* Jam verò publicanos miseros, (me etiam miserum, illorum ita de me meritum miseriis ac dolore) tradidit [*Gabinus*] in servitutem Judæis et Syris, nationibus natis servituti.

*Pro Flacco, c. 28.* Sequitur [*contra Flaccum*] auri illa invidia Judaici . . . Scis, Læli, quanta sit manus, quanta concordia, quantum valeat in concionibus. . . Quum aurum Judæorum nomine quotannis ex Italia et ex omnibus provinciis Hierosolyma exportari soleret, Flaccus sanxit edicto, ne ex Asia exportari liceret. Quis est, judices, qui hoc non vere laudare possit? Exportari aurum non oportere. quum sæpe antea senatus, tum me Consule, gravissime judicavit. Huic autem barbaræ superstitioni resistere severitas? multitudinem Judæorum, flagrantem nonnumquam in concionibus, pro republica contemnere, gravitatis summæ fuit?

But now for those wretched tax-gatherers—and wretched me too, for the misery and sorrow of those who have deserved so well of me—he [*Gabinus*] delivered them over in subjection to the Jews and the Syrians, nations born for slavery.

Next comes that odium about the Jewish gold . . . . You know, Lælius, what a band of them there is, how they pull together, and how strong they are at public meetings . . . . Whereas it was customary for gold to be exported yearly in the name of the Jews out of Italy and all the provinces to Jerusalem, Flaccus by edict forbade its being carried out of Asia. Who is there, judges, that cannot truly praise this? The senate, not only often before, but also in my consulship determined most decisively that gold ought not to be exported. Is it severity to resist this barbaric superstition? To despise a multitude of Jews, sometimes so fiery at the public meetings, when you are concerned for the good of the commonwealth, was that so very serious an affair?

At "Cn. Pompeius, captis Hierosolymis, victor ex illo fano nihil attigit." Inprimis hoc, ut multa alia sapientis; quod in tam suspiciosa ac maledica civitate locum sermoni obtreptatorum non reliquit. Non enim credo religionem et Judæorum et hostium, impedimento præstantissimo imperatori, sed pudorem fuisse. . . . Sua cuique civitati religio, Læli, est : nostra nobis. Stantibus Hierosolymis, pacatisque Judæis, tamen istorum religio sacrorum a splendore hujus imperii, gravitate nominis nostri, majorum institutis abhorrebat, nunc vero hoc magis, quod illa gens, quid de imperio nostro sentiret, ostendit armis : quam cara Diis immortalibus esset, docuit; quod est victa, quod elocata, quod servata.

But, it seems, "Cneius Pompey, when he had taken Jerusalem, and was victorious, brought forth nothing out of that temple. Now in the first place this, like many other things, was characteristic of a wise man : that in so suspicious and slanderous a city he left no room for the tongues of backbiters. For I do not believe that the religion of Jews and enemies was an impediment to that great commander, but modesty . . . . . Every state, Lælius, has its religion; we have ours. Whilst Jerusalem was standing, and the Jews were at peace, yet the duties of their religious rites were at variance with the splendour of this empire, the gravity of our name, and the institutions of our ancestors : but now so much the more, because that nation has shewn by arms what they thought about our empire, has let us see how far they enjoyed the favour of the immortal gods,—by being vanquished, leased out for revenue, and saved !

### HORACE, B. C. 50.

About the middle of the first century before Christ, the muses seem to have left Greece altogether and to have fixed their seat at Rome. The world has seldom seen a stronger tide of inspiration than then began to swell the notes of the Roman poets. Beginning with Virgil, Horace and Ovid, a continued chain carries us down, through Juvenal and Persius, to the days of Lucan and Silius Italicus, whilst the list of historians and prose-writers



furnish the unrivalled names of Sallust, and Cæsar, Livy and Tacitus. Horace, the bard of Roman song, has left us two contemptuous allusions to the Jewish race.

*Ser. I, 4, 142.*      *Ac veluti te*  
*Judæi cogemus in hanc concedere*  
                                 *turbam.*

Like Jews we will compel you  
To give way unto this crowd.

*Ser. I, 5, 100.*    *Credat Judæus*  
*Non ego.*                      *[Apella,*

The Jew Apella may believe, not I.

*Ser. I, 9, 69.*

*Hodie tricesima sabbata : Vin' tu*  
*Curtis Judæis oppedere ? Nulla*  
                                 *mihi, inquam,*  
*Relligio est. At mi : sum paulo*  
                                 *infirmior, unus*  
*Multorum.*

To day's the thirtieth sabbath:  
                                 would you slight  
The circumcis'd Jews ? "What  
                                 care I ?" says he.  
"Nay, but *I* care," said I, "I am  
                                 but weak,  
And one of many."

### OVID, B. C. 20.

Virgil is silent about the Jews : Ovid alludes to their sabbatical institution, but without mentioning the name of sabbath. He was an exile for some time on the shores of the Black Sea, but the Jews did not then attract so much notice from the heathen world as in the time of Pliny an hundred years later, when the Christians, a sect, as the Romans thought them, springing from the Jews, became so numerous even on the shores of the Black Sea, that the temples of the ancient gods were almost deserted.

*De art. amat. I, 75.*    *Nec te*  
*prætereat Veneri ploratus Adonis,*  
*Cultaque Judæo septima sacra*  
                                 *Syro.*

Let not Adonis, lov'd of Venus,  
                                 slip thee,  
Nor seventh day hallow'd by the  
                                 Syrian Jew.

### STRABO, B. C. 30.—A. D. 30.

The age of Strabo cannot be exactly ascertained : he

wrote between B. C. 30 and A. D. 30, and has left some copious accounts of the Jews. His history contains some curious anecdotes. ' He was a geographer, born at Arpasia, a city of Pontus. It appears that he studied grammar, and rhetoric, at Nyssa, and that he was instructed in the principles of the various sects of philosophers, in several of the most celebrated schools of Asia. He owns himself a stoic, and he followed their dogmas. Of the general course of his life, little is known ; but he appears to have been a great traveller, and to have visited most of the countries which he describes. Besides his geography, contained in seventeen books, which was written in his advanced age, and which is highly valued, he was the author of some historical works, which have been lost. His geography, though from the time in which he lived it must be imperfect, and erroneous in various particulars, is very useful, for the illustration of the history and writings of the ancients : more especially, as he intersperses many philosophical remarks, which indicate a cultivated mind, and many short narratives, which serve to extend our acquaintance with the history and antiquities of remote periods. Strabo frequently mentions music, and the illustrious musicians of antiquity, with great respect. He places Zeno at the head of all science ; and says, that the principal invention of the poet does not consist in teaching, but in delighting mankind. But though a grave and solid writer, and a stoic, Strabo has related a story in his fourteenth book, which throws a ridicule, not only on eminent individual musicians, but on the pretended lovers of music. He says, that in Greece, near Bargilia, on the sea-coast, there was a market town, in a barren country, in which the inhabitants subsisted chiefly on fish ; and a great performer on the cithara, passing that way, wished to display his talents in public. On notice being given, the inhabitants assembled in great crowds to hear him. But, soon after he began to perform, on hearing the fish-market bell, the audience hastened away, and left the citharist only one solitary person behind, who had not heard the bell, for he

was deaf. The musician complained of ill-treatment, but finished by saying to the remaining gentleman, "Kind sir! I thank you for your politeness, in staying after all the rest had left me; but I perceive that you are a man of taste, a true lover of music, and did not run away in the midst of my performance, merely because the fish-bell rung."—"What do you say? Why, has it rung?" demands the deaf gentleman; and the performer answering in the affirmative, "Oh, then, I wish you a good day, sir;" and hastened to the market as fast as he could.'

XVI, 2. *Ἐνιοι δὲ τὴν Συρίαν ὅλην εἰς τε Κοιλοσύρους καὶ Φοίνικας διελόντες τούτοις ἀναμείχθαι φασὶ τέτταρα ἔθνη· Ἰουδαίους, Ἰδουμαίους, Γαζαίους, Ἀζωτίους.*

XVI, 2. *Εἶτα Ἰόππη, καθ' ἣν ἡ ἀπὸ τῆς Αἰγύπτου παραλία σημειωδῶς ἐπὶ τὴν ἄρκτον κάμπτεται, πρότερον ἐπὶ τὴν ἑω τεταμένη. Ἐνταῦθα δὲ μυθεύουσί τινες τὴν Ἀνδρομέδαν ἐκτεθῆναι τῷ κήτει· ἐν ὧν γάρ ἐστιν ἰκανῶς τὸ χωρίον, ὥστ' ἀφορᾶσθαι φασιν ἀπ' αὐτοῦ τὰ Ἱεροσόλυμα, τὴν τῶν Ἰουδαίων μητρόπολιν· καὶ δὴ καὶ ἐπινείρ τούτῳ κέχρηται, καταβάντες μέχρι θαλάττης, οἱ Ἰουδαῖοι.*

XVI, 2. *Τῆς δὲ Ἰουδαίας τὰ μὲν ἐσπέρια ἄκρα τὰ πρὸς τῷ Κασίῳ κατέχουσιν οἱ Ἰδουμαῖοί τε καὶ ἡ λίμνη.*

*Ναβαταῖοι δ' εἰσὶν οἱ Ἰδουμαῖοι· κατὰ στάσιν δὲ ἐκπεσόντες ἐκεῖθεν προσεχώρησαν τοῖς Ἰουδαίοις, καὶ τῶν νομίμων τῶν αὐτῶν ἐκείνοις ἐκοινώνησαν· πρὸς θαλάττην δὲ ἡ Σερβωνὶς τὰ πολλὰ*

But some [writers], dividing the whole of Syria in'o the Cælo-Syrians and the Phœnicians, say that four nations have become mixed with these Jews; Idumæans, Gazæans, Azotians.

Then Joppa, at which the sea-coast from Egypt bends remarkably to the north, having before stretched to the east. Here, some [writers] tell us, Andromeda was exposed to the whale: for the place is sufficiently in sight, so that they say Jerusalem, the metropolis of the Jews, is seen from it; and the Jews used it also as an arsenal, going down to the sea.

Of Judæa the Idumæans and the lake occupy the western parts towards the Casian mountain.

The Idumæans are Nabathæans, and having been expelled thence in a sedition, went over to the Jews, and took a share in their institutions. Towards the sea the Serbonian lake occupied the greater part and the country extending to Jerusalem:



κατεῖχε καὶ ἡ συνεχὴς μεχρὶ Ἱεροσολύμων· καὶ γὰρ ταῦτα πρὸς θαλάττῃ ἐστίν· ἀπὸ δὲ τοῦ ἐπινείου τῆς Ἰόππης εἴρηται, ὅτι ἐστὶν ἐν ὄψει· ταῦτα μὲν προσάρκτια· τὰ πολλὰ δ' ὥς ἕκαστα εἰσὶν ὑπὸ φύλων οἰκούμενα μικτῶν, ἕκ τε Αἰγυπτίων ἐθνῶν καὶ Ἀραβίων καὶ Φοινίκων. Τοιοῦτοι γὰρ οἱ τὴν Γαλιλαίαν ἔχοντες, καὶ τὴν Ἱεριχοῦντα, καὶ τὴν Φιλαδέλφειαν καὶ Σαμάρειαν, ἣν Ἡρώδης Σεβαστὴν ἐπωνόμασεν. Οὕτω δ' ὄντων μυγᾶδων, ἡ κρατοῦσα μάλιστα φήμη τῶν περὶ τὸ ἱερὸν τὸ ἐν τοῖς Ἱεροσολύμοις πιστευομένων, Αἰγυπτίους ἀποφαίνει τοὺς προγόνους τῶν νῦν Ἰουδαίων λεγομένων.

Μωσῆς γάρ τις τῶν Αἰγυπτίων ἱερέων ἔχων τὸ μέρος τῆς καλουμένης χώρας, ἀπῆρεν ἐκεῖσε ἐνθένδε δυσχεράνας τὰ καθεστῶτα, καὶ συνέξῃραν αὐτῷ πολλοὶ τιμῶντες τὸ θεῖον. "Εφῆ γὰρ ἐκεῖνος καὶ ἐδίδασκεν, ὥς οὐκ ὀρθῶς φρονοῦσιν οἱ Αἰγύπτιοι θηρίοις εἰκάζοντες καὶ βοσκήμασι τὸ θεῖον· οὐδ' οἱ Λίβνες· οὐκ εὖ δὲ οὐδ' οἱ Ἕλληνες, ἀνθρωπομόρφους τυποῦντες· εἴη γὰρ ἐν τούτῳ μόνον θεὸς τὸ περιέχον ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν, ὃ καλοῦμεν οὐρανὸν καὶ κόσμον, καὶ τὴν τῶν ὄντων φύσιν. Τούτου δὲ τίς ἂν εἰκόνα πλάττειν θαρρήσειε νοῦν ἔχων ὁμοίαν τινὶ τῶν παρ' ἡμῖν; ἀλλ' ἐὰν δεῖ πᾶσαν ξοανοποιῖαν· τέμενος ἀφορίσαντας καὶ σηκὸν ἀξιόλογον τιμᾶν εἶδους χωρίς. Ἐγκοιμᾶσθαι δὲ καὶ αὐτοὺς

for these lie towards the sea. But we have said that it is in sight from the arsenal of Joppa. These then are the parts towards the north: but most of them are inhabited severally by mixed tribes, of Egyptian nations, and Arabian and Phœnician. For such were those who occupied Galilee, and Jericho, and Philadelphia, and Samaria, which Herod surnamed Augusta. Thus then, being a mixed race, the report most prevalent of the things which are believed about the temple among them, declares the ancestors of those who are now called Jews, to have been Egyptians.

For one Moses having a portion of the land that was called the land of the Egyptian priests, went out thither from thence disliking the existing order of things, and many reverencing the deity, went out with him. For he said and taught that the Egyptians are not right-minded in likening the deity to beasts and cattle: nor the Libyans: nor also do the Greeks do well, representing them in the shape of men. For this one thing alone can be God, which comprises all of us, and the land and the sea, what we call heaven and the world, and the nature of the things that be. Who then, that had sense, would dare to make an image of him similar to any of the things among us? But men should leave off every kind of image-making, and, separating off an enclosure and a fitting temple,

ὑπὲρ ἑαυτῶν, καὶ ὑπὲρ τῶν ἄλλων ἄλλους τοὺς εὐονείρους. Καὶ προσδοκᾶν δεῖν παρὰ τοῦ Θεοῦ, καὶ μετὰ δικαιοσύνης, τοὺς δ' ἄλλους μὴ προσδοκᾶν.

Ἐκεῖνος μὲν οὖν τοιαῦτα λέγων ἔπεισεν εὐγνώμονας ἄνδρας οὐκ ὀλίγους, καὶ ἀπήγαγεν εἰς τὸν τόπον τοῦτον, ὅπου νῦν ἐστὶ τὸ ἐν τοῖς Ἱεροσολύμοις κτίσμα. Κατέσχε δὲ ῥαδίως οὐκ ἐπίφθονον ὃν τὸ χωρίον, οὐδ' ὑπὲρ οὗ ἂν τις ἐσπουδασμένως μαχεσαιοτο· ἔστι γὰρ πετρῶδες, αὐτὸ μὲν εὐνδρον, τὴν δὲ κύκλῳ χώραν ἔχον λυπρὰν καὶ ἄνυδρον, τὴν δ' ἐντὸς ἑξήκοντα σταδίων καὶ ὑπόπετρον. " Ἀμα δ' ἀντὶ τῶν ὅπλων τὰ ἱερά προὔβαλλετο καὶ τὸ θεῖον, ἰδρυσιν τούτου ζητεῖν ἀξιῶν, καὶ παραδώσειν ὑπισχνούμενος τοιοῦτον σεβασμὸν, καὶ τοιαύτην ἱεροποιίαν, ἣτις οὐδὲ δαπάναις ὀχλήσει τοὺς χρωμένους, οὔτε θεοφορίαις, οὔτε ἄλλαις πραγματείαις ἀτόποις. Οὗτος μὲν οὖν εὐδοκιμήσας τούτοις συνεστήσατο ἀρχὴν οὐ τὴν τυχοῦσαν, ἀπάντων προσχωρησάντων ῥαδίως τῷ κύκλῳ διὰ τὴν ὁμιλίαν καὶ τὰ προτεινόμενα.

Οἱ δὲ διαδεξάμενοι, χρόνους μὲν τινὰς ἐν τοῖς αὐτοῖς διέμειναν δικαιοπραγοῦντες καὶ θεοσεβεῖς ὡς ἀληθῶς ὄντες· ἔπειτ' ἐφισταμένων ἐπὶ τὴν ἱεροσύνην

worship [God] without an image. But that men should sleep in [the temple] for themselves, and those who are felicitous in their dreams on behalf of one another, and that they may expect [dreams] from God, and with righteousness, but the others may not expect them.

He then, using these arguments, persuaded some well-judging men not a few in number, and led them out to this place, where now is the building in Jerusalem. He easily took possession of the place which was not one to be coveted, nor for which any one would seriously contend. For it is rocky, in itself well-watered, but having the country round harsh and droughty, and that within sixty furlongs also with a rocky subsoil. At the same time instead of arms he put forward the sacred things and the deity, thinking right to seek the establishment of this, and promising to deliver such a worship, and such a sacred service, which should not trouble those who practiced it, with expenses nor with inspirations, nor with other absurd practices. He then having gained fame by these things established for himself an authority of no ordinary kind, for all the neighbouring people joined him readily on account of their intercourse and the pretensions which he held out.

They [the Jews], having received [these laws], for some time continued in the same acting righteously and being truly pious: but afterwards, when persons were placed

τὸ μὲν πρῶτον δεισιδαιμόνων, ἔπειτα τυραννικῶν ἀνθρώπων, ἐκ μὲν τῆς δεισιδαιμονίας αἱ τῶν βρωμάτων ἀποσχέσεις, ὧν περ καὶ νῦν ἔθος ἐστὶν αὐτοῖς ἀπέχεσθαι, καὶ περιτομαί, καὶ ἐκτομαί, καὶ εἴ τινα τοιαῦτα ἐνομίσθη· ἐκ δὲ τῶν τυραννίδων τὰ ληστήρια. Οἱ μὲν γὰρ ἀφιστάμενοι τὴν χώραν ἐκάκουν, καὶ αὐτὴν καὶ τὴν γειτνιῶσαν· οἱ δὲ συμπράττοντες τοῖς ἄρχουσι καθήρπαζον τὰ ἀλλότρια, καὶ τῆς Συρίας κατεστρέφοντο καὶ τῆς Φοινίκης πολλήν. Ἦν δ' ὅμως εὐπρέπεία τις περὶ τὴν ἀκρόπολιν αὐτῶν, οὐχ ὡς τυραννεῖον βδελυττομένων, ἀλλ' ὡς ἱερὸν σεμνούντων τε καὶ σεβομένων . . . .

Τοιοῦτος δὲ ὁ Ἀμφιάρεως, καὶ ὁ Τροφώνιος, καὶ ὁ Ὀρφεὺς, καὶ ὁ Μουσαῖος, καὶ ὁ παρὰ τοῖς Γέταις θεὸς, τὸ μὲν παλαιὸν Ζάμολξις, Πυθαγόρειός τις, καθ' ἡμᾶς δὲ ὁ τῷ Βυρεβίστᾳ θεσπίζων, Δεκαίνεος· παρὰ δὲ τοῖς Βοσπορανοῖς Ἀχαῖκαρος· παρὰ δὲ τοῖς Ἰνδοῖς οἱ γυμνοσοφισταί· παρὰ δὲ τοῖς Πέρσαις οἱ μάγοι καὶ νεκυομάντεις, καὶ ἔτι οἱ λεγόμενοι λεκανομάντεις καὶ ὑδρομάντεις, παρὰ δὲ τοῖς Ἀσσυρίοις οἱ Χαλδαῖοι· παρὰ δὲ τοῖς Ῥωμαίοις οἱ Τυρρηνικοὶ ὠροσκόποι. Τοιοῦτος δὲ τις ἦν καὶ ὁ Μωσῆς καὶ οἱ διαδεξάμενοι ἐκείνου, τὰς μὲν ἀρχὰς λαβόντες οὐ φαύλας, ἐκτραπομενοὶ δ' ἐπὶ τὸ χεῖρον. Ἦδη δ' οὖν φανερώς τυραννουμένης τῆς Ἰουδαίας, πρῶτος ἀνθ' ἱερέως ἀνέδειξεν ἑαυτὸν βασιλέα Ἀλέξανδρος·

in the priesthood who were first superstitious and then tyrannical, from their superstition arose abstaining from meats, from which it is still their custom to abstain, and circumcisions, and excisions, and whatever other such institutions have been established among them. But out of their tyrannies arose robberies: for those who separated from them devastated the country, both it and that which adjoined; but those who cooperated with the rulers, plundered the property of foreigners, and subdued much of Syria and Phœnicia. But yet there was a certain respect for their citadel, for they did not abhor it as a seat of tyranny, but revered and adored it as a temple . . . . .

Such was Amphiaraus, and Trophonius, and Orpheus, and Musæus, and the god of the Getæ, formerly Zamolxis, a Pythagorean, and among us he who gives oracles to Burebistes, Dekæneus; and among the Bosporani, Achæcarus; and among the Indians the Gymnosophists; among the Persians the Magi and the corpse-diviners, and moreover those who are called dish-diviners and water-diviners, and the Chaldæans among the Assyrians, and among the Romans the Tyrrhenian horoscopi. Some such person also was Moses, and his successors, who received authority by no means contemptible, but turned to bad courses.

When then Judæa was clearly governed by tyrants, first of all Alexander declared himself king instead of high-priest, and his sons



τούτου δ' ἦσαν υἱοὶ Ὑρκανός τε καὶ Ἀριστόβουλος· διαφερομένων δὲ περὶ τῆς ἀρχῆς ἐπῆλθε Πομπήϊος, καὶ κατέλυσεν αὐτούς, καὶ τὰ ἐρύματα αὐτῶν κατέσπασε, καὶ αὐτὰ ἐν πρώτοις τὰ Ἱεροσόλυμα βίᾳ καταλαβών. Ἦν γὰρ πετρῶδες εὐερκὲς ἔρυμα, ἐντὸς μὲν εὐνδρον, ἐκτὸς δὲ παντελῶς διψηρόν· τάφρον λατομητὴν ἔχον, βάθος μὲν ἑξήκοντα ποδῶν, πλάτος δὲ πεντήκοντα καὶ διακοσίων. Ἐκ δὲ τοῦ λίθου τοῦ λατομηθέντος ἐπεπύργωτο τὸ τεῖχος τοῦ ἱεροῦ. Κατελάβετο δ', ὥς φασι, τηρήσας τὴν τῆς νηστείας ἡμέραν, ἥνικα ἀπείχοντο οἱ Ἰουδαῖοι παντὸς ἔργου, πληρώσας τὴν τάφρον, καὶ ἐπιβαλὼν τὰς διαβάθρας. κατασπάσαι δ' οὖν ἐκέλευσε τὰ τεῖχη πάντα καὶ ἀνείλεν εἰς δύναμιν τὰ ληστήρια, καὶ τὰ γαζοφυλάκια τῶν τυράννων. Ἦν δὲ δύο μὲν τὰ ταῖς εἰσβολαῖς ἐπικείμενα τοῦ Ἱερικοῦντος Θρήξ τε καὶ Ταῦρος, ἄλλα δὲ Ἀλεξάνδριόν τε καὶ Ὑρκάνιον, καὶ Μαχαιροὺς, καὶ Λυσίας, καὶ τὰ περὶ τὴν Φιλαδέλφειαν, καὶ ἡ περὶ Γαλιλαίαν Σκυθόπολις.

Ἱερικοὺς δ' ἐστὶ πεδίου κύκλῳ περιεχόμενον ὀρεινῇ τινι, καί που καὶ θεατροειδῶς πρὸς αὐτῷ κεκλιμένη· ἐνταῦθα δ' ἐστὶν ὁ Φοινικῶν, μεμιγμένην ἔχων καὶ ἄλλην ὕλην ἡμερον καὶ εὐκαρπον, πλεονάζον δὲ τῷ φοίνικι, ἐπὶ μῆκος σταδίων ἑκατὸν, διάρρυτος ἅπας καὶ μεστὸς κατοικίων· ἔστι δ' αὐτοῦ καὶ βασιλειον, καὶ ὁ τοῦ βαλσάμου Παράδεισος· ἔστι δὲ τὸ φυτὸν

were Hyrcanus and Aristobulus : and when they quarreled for the government, Pompey came upon them, and put them down, and destroyed their fortresses, having taken by storm among the very first that of Jerusalem. For it was a rocky well-defended fortress, well off for water within, but altogether droughty without, having a ditch cut in the stone, sixty feet in depth, and two hundred and fifty feet in breadth. The wall of the temple was built up out of the stone that was quarried from it. He took it, as they say, having watched the day of their fast, when the Jews abstain from every work, having filled the ditch, and placed steps across. He bade them throw down all their walls, and as far as he could, destroyed the bands of robbers, and the treasures of the tyrants. There were two which lay near the entrances of Jericho, [named] Thrax and Taurus, and others [named] Alexandrium and Hyrcanium, and Machærus, and Lysias, and at Philadelphia and the Galilæan Scythopolis.

Jericho is a plain surrounded all round by hilly land, which slopes towards it in the appearance of a theatre. There is the Palm-grove, having other timber also of various kinds, cultivated and fruitful, and abounding with the palm : its length is an hundred furlongs ; the whole of it is watered and full of habitations. There is also there a palace, and the Garden of Balm : this is a bushy plant, similar to the

θαμνῶδες, κυτρίσῳ ἑοικὸς καὶ  
τερμίνθῳ, ἀρωματίζον. Οὗ τὸν  
φλοιὸν ἐπισχίσαντες, ὑπολαμ-  
βάνουσιν ἀγγείοις τὸν ὀπὸν,  
γλίσχρῳ γάλακτι παραπλήσιον·  
ἀναληφθεὶς δ' εἰς κογχάρια λαμ-  
βάνει πῆξιν, λύει δὲ κεφαλαλ-  
γίας θαυμαστῶς, καὶ ὑποχύσεις  
ἀρχομένας, καὶ ἀμβλυωπίας·  
τίμιος οὖν ἐστὶ, καὶ διότι ἐνταῦθα  
μόνον γεννᾶται· καὶ ὁ Φοινικῶν  
δὲ τοιοῦτος, ἔχων τὸν καρυωτὴν  
φοίνικα ἐνταῦθαμόνον, πλὴν  
τοῦ Βαβυλωνίου, καὶ τοῦ ἐπέκ-  
εινα πρὸς τὴν ἑω. Μεγάλη οὖν  
ἀπ' αὐτῶν ἡ πρόσοδος. Καὶ  
τῷ ξυλοβαλσάμῳ δὲ ὡς ἀρώματι  
χρῶνται.

Ἡ δὲ Σιρβωνὶς λίμνη πολλή  
μέν ἐστι· καὶ γὰρ χιλίων στα-  
δίων εἰρήκασί τινες τὸν κύκλον.  
Τῇ μέντοι παραλίᾳ παρεκτέτα-  
ται μικρῷ τι πλέον τῶν διακο-  
σίων σταδίων μῆκος ἐπιλαμβάνουσα,  
ἀγχιβαθῆς, βαθύτατον ἔχουσα ὕδωρ,  
ὥστε μὴ δεῖν κολύμβου, ἀλλὰ τὸν ἐμβάντα,  
καὶ μέχρ' ὀμφαλοῦ προεμ-  
βάντα, εὐθὺς ἐξαίρεσθαι· μεστὴ  
δ' ἐστὶν ἀσφάλτου αὕτη· ταύ-  
την δὲ ἀναφυσᾶται κατὰ καιροὺς  
ἀτάκτους ἐκ μέσου τοῦ βάθους  
μετὰ πομφολύγων, ὡς ἂν ζέοντος  
ὑδατος· κυρτουμένη δὲ ἡ ἐπιφά-  
νεια, λόφου φαντασίαν παρέχει·  
συναναφέρεται δὲ καὶ ἄσβολου  
πολλή, καπνώδης μὲν, πρὸς δὲ  
τὴν ὄψιν ἄδηλος. Ὅφ' ἧς κατι-  
οὔται καὶ χαλκὸς καὶ ἄργυρος  
καὶ πᾶν τὸ στιλπνὸν μέχρ' καὶ  
χρυσοῦ. Ἀπὸ δὲ τοῦ κατιοῦσθαι  
τὰ σκεύη γνωρίζουσιν οἱ περιοι-  
κοῦντες ἀρχομένην τὴν ἀναβολὴν

cytissus and the terebinth-tree, and  
sweet-smelling. They cleave the  
bark of it, and catch in vessels the  
juice, which is similar to sticky  
milk, and when taken up in vessels  
it coagulates. It wonderfully dis-  
pels head-aches, and incipient effu-  
sions, and dim-sightednesses: it is  
therefore valued, and because it  
grows here only. Such also is the  
Palm-grove, which has the caryotic  
palm there only, except the Baby-  
lonian, and that beyond towards the  
east. The revenue therefore from  
them is great. But they use the  
balm-tree also as an aromatic.

But the Sirbonian lake is large;  
for some say that it has a circuit of  
a thousand furlongs. However, it  
extends along the sea-coast to the  
length of a little more than two  
hundred furlongs, and is deep to  
the very edge, having very deep  
water, so that there is no need of a  
diver, but the man who enters, and  
advances up to his middle, is im-  
mediately carried off his legs. This  
lake is full of asphalt, which it  
spews out at irregular periods from  
the midst of its depth with bubbles,  
as if the water was boiling; but  
the surface becoming curved pre-  
sents the appearance of a hill.  
Much soot also is thrown up along  
with it, of a smoky character, but  
obscure to the sight. It rusts both  
brass and silver and every thing  
shining, even to gold also. The  
neighbouring people know by their  
vessels becoming rusty that the  
throwing up of the asphalt is be-



τῆς ἀσφάλτου, καὶ παρασκευάζονται πρὸς τὴν μεταλλείαν αὐτοῦ, ποιησάμενοι σχεδίας καλαμίνας. Ἔστι δ' ἡ ἄσφαλτος γῆς βῶλος, ὑγραινομένη καὶ διαχεομένη· πάλιν δὲ μεταβάλλουσα εἰς πάγον ἰσχυρὸν ὑπὸ τοῦ ψυχροῦ ὕδατος, οἷόν ἐστι τὸ τῆς λίμνης ὕδωρ, ὥστε τομῆς καὶ κοπῆς δεῖσθαι, εἴτ' ἐπιπολάζουσα διὰ τὴν φύσιν τοῦ ὕδατος ἣν ἔφαμεν μηδὲ κολύμβου δεῖσθαι, μηδὲ βαπτίζεσθαι τὸν ἐμβάντα, ἀλλ' ἐξαίρεσθαι· προσπλεύσαντες δὲ ταῖς σχεδίαις, κόπτουσι καὶ φέρουσι τῆς ἀσφάλτου ὅσον ἕκαστος δύναται. Τὸ μὲν οὖν συμβαῖνον τοιοῦτον.

Γόητας δὲ ὄντας, σκήπτεσθαί φησιν ἐπὶ δὰς ὁ Ποσειδώνιος τοὺς ἀνθρώπους; καὶ οὐρα καὶ ἄλλα δυσώδη ὑγρά, ἃ περικαταχέαντας, καὶ ἐκπιάσαντας, πῆττειν τὴν ἄσφαλτον, εἶτα τέμνειν· εἰ μὴ τις ἐστὶν ἐπιτηδεύουσα τῶν οὐρῶν τοιαύτη, καθάπερ καὶ ἐν ταῖς κύστεσι τῶν λιθίωντων, καὶ ἐκ τῶν παιδικῶν οὐρῶν ἡ χρυσοκόλλα συνίσταται· ἐν μέσῃ δὲ τῇ λίμνῃ τὸ πάθος συμβαίνειν εὐλογον, ὅτι καὶ ἡ πηγὴ τοῦ πυρὸς καὶ τῆς ἀσφάλτου κατὰ μέσον ἐστὶ, καὶ τὸ πλῆθος. Ἀτακτος δὲ ἡ ἀναφύσησις, ὅτι καὶ ἡ τοῦ πυρὸς κίνησις οὐχ ἔχει τάξιν ἡμῖν φανεράν, ὥσπερ καὶ ἄλλων πνευμάτων πολλῶν. Τοιαῦτα δὲ καὶ τὰ ἐν Ἀπολλωνίᾳ τῇ Ἡπειρώτιδι.

Τοῦ δ' ἔμπυρον τὴν χώραν εἶναι τὰ ἄλλα τεκμήρια φέρουσι

ginning, and they make preparations for searching after it, manufacturing wicker hurdles. Now asphalt is a clod of earth, which becomes moist and falls to pieces, and again changing into a hard lump by the cold water, such as is the water of the lake, so that it then requires cutting and chopping, floating on the surface on account of the nature of the water, which we said neither needed a diver, nor that the man who went in should plunge, but be lifted up. They sail up in the rafts, and cut and carry off as much as each can of the asphalt.

Such then is the nature of this business.

But Poseidonius says that the people, being magicians, pretend to enchantments, both urines and other unsavoury liquids, which pouring round the asphalt, and pressing it, they congeal it and then cut it — unless there is some such fittingness of urines, as also in the bladders of those who have the stone, and gold-solder is made from the urine of children. It is reasonable that this effect should happen in the middle of the lake, because both the source of the fire and of the asphalt is in the midst, and the abundance. But the spitting of it out is irregular, because also the motion of the fire has no law manifest to us, as also of many other blasts. Such also are those which are in Apollonia of Epirus.

But of the country's being full of fire they bring many other proofs; for

πολλά· καὶ γὰρ πέτρας τινὰς ἐπικεκαυμένας δεικνύουσι τραχείας περὶ Μοασάδα, καὶ σήραγγας πολλαχοῦ, καὶ γῆν τεφρώδη· σταγόνας δὲ πίσης ἐλισσάδων λειβομένας καὶ δυσώδεις πόρρωθεν ποταμούς ζέοντας, κατοικίας δὲ ἀνατετραμμένας σποράδην· ὥστε πιστεύειν τοῖς θρυλλουμένοις ὑπὸ τῶν ἐγχωρίων, ὡς ἄρα ᾤκουντό ποτε τρισκαίδεκα πόλεις ἐνταῦθα, ὧν τῆς μητροπόλεως Σοδόμων σώζοιτο κύκλος ἐξήκοντά που σταδίων· ὑπὸ δὲ σεισμῶν καὶ ἀναφυσημάτων πυρὸς καὶ θερμῶν ὑδάτων ἀσφαλτωδῶν τε καὶ θειωδῶν ἢ λίμνη προπέσοι, καὶ πέτραι πυρίληπτοι γένοιτο· αἵ τε πόλεις αἱ μὲν καταποθεῖεν, ἃς δ' ἐκλείποιεν οἱ δυνάμενοι φυγεῖν. Ἐρατοσθένης δὲ φησι τὰναντία· λιμναζούσης τῆς χώρας, ἐκρήγμασιν ἀνακαλυφθῆναι τὴν πλείστην, καθάπερ τὴν θάλασσαν.

Ἔστι δὲ καὶ ἐν τῇ Γαδαρίδι ὕδωρ μοχθηρὸν λιμναῖον οὗ τὰ γευσάμενα κτήνη τρίχας καὶ ὄπλας καὶ κέρατα ἀποβάλλει. Ἐν δὲ ταῖς καλουμέναις Ταριχείαις ἡ λίμνη μὲν ταριχείας ἰχθύων ἀστείας παρέχει, φύει δὲ δένδρα καρποφόρα, μηλέαις ἐμφερῇ· χρῶνται δ' Αἰγύπτιοι τῇ ἀσφάλτῳ πρὸς τὰς ταριχείας τῶν νεκρῶν.

Πομπήϊος μὲν οὖν περικόψας τινὰ τῶν ἐξιδιασθέντων ὑπὸ τῶν Ἰουδαίων κατὰ βίαν, ἀπέδειξεν . . . Ἡρώδη . . . τὴν ἱερωσύνην. Τῶν δ' ἀπὸ γένους τισὶν ὕστερον

they point out also some rocks burnt up and rough near Moasada, and hollows in many places, and soil like ashes, and drops of pitch flowing from the bare rocks and ill-smelling rivers boiling up from a distance, and houses thrown down here and there: so that we may believe the things that are talked about by the natives, that thirteen cities were once inhabited there, the capital of which, Sodom, had a circuit of sixty furlongs; that through the earthquakes and eruptions of fire and hot waters mixed with pitch and brimstone the lake sunk in, and the rocks became fiery, and of the cities, some were swallowed up, and others were deserted by their inhabitants, if they could do so. But Eratosthenes says the contrary; that the country was a lake, and that the greater part of it was uncovered by the eruptions like the sea.

There is also in the Gadarite [territory] a worthless lake of water, and the cattle that taste of it lose their hair and hoofs and horns. At the [place] called Taricheæ [*the Picklings*], the lake furnishes good picklings of fish, and produces fruit trees, like apple-trees; but the Ægyptians use the asphalt for the embalming of their dead.

Pompey, having wasted some of the lands which had been appropriated by the Jews, conferred the priesthood on . . . . . Herod . . . . . Afterwards Herod, a native of the

Ἡρώδης ἀνὴρ ἐπιχώριος, παρὰ δὲ εἰς τὴν ἱερωσύνην, τοσοῦτον διήνεγκε τῶν πρὸ αὐτοῦ καὶ μάλιστα τῇ πρὸς Ῥωμαίους ὁμιλίᾳ καὶ πολιτείᾳ, ὥστε καὶ βασιλεὺς ἐχρημάτισε, δόντος τὸ μὲν πρῶτον Ἀντωνίου τὴν ἐξουσίαν, ὕστερον δὲ καὶ Καίσαρος τοῦ Σεβαστοῦ. Τῶν δ' υἱῶν τοὺς μὲν αὐτὸς ἀνείλεν, ὡς ἐπιβουλευσάντας αὐτῷ· τοὺς δὲ τελευτῶν διαδόχους ἀπέλιπε, μερίδας αὐτοῖς ἀποδούς. Καίσαρ δὲ καὶ τοὺς υἱοὺς ἐτίμησε τοῦ Ἡρώδου, καὶ τὴν ἀδελφὴν Σαλώμην, καὶ τὴν ταύτης θυγατέρα Βερενίκην· οὐ μέντοι εὐτύχησαν οἱ παῖδες, ἀλλ' ἐν αἰτίαις ἐγένοντο. Καὶ ὁ μὲν ἐν φυγῇ διετέλεσε παρὰ τοῖς Ἀλλόβριξι Γαλάταις λαβὼν οἴκησιν· οἱ δὲ θεραπείᾳ πολλῇ μόλις εὔροντο κάθοδον, τετραρχίας ἀποδοθείσης ἑκατέρῳ.

XVII, 1. Καὶ τοῦτο δὲ τῶν ζηλουμένων μάλιστα παρ' αὐτοῖς (τοῖς Αἰγυπτίοις) τὸ πάντα τρέφειν τὰ γεννώμενα παῖδια· καὶ τὸ περιτέμνειν, καὶ τὰ θήλεα ἐκτέμνειν, ὅπερ καὶ τοῖς Ἰουδαίοις νόμιμον. Οὗτοι δὲ εἰσιν Αἰγύπτιοι τὸ ἀνέκαθεν, καθάπερ εἰρήκαμεν ἐν τῷ περὶ ἐκείνων λόγῳ.

country, having found his way into the priest-hood, so excelled those who went before him, and mostly by his intercourse and residence among the Romans, that he also took the name of king, Antony at first having given him the authority, and afterwards Cæsar Augustus. He put to death some of his sons for conspiring against him ; but others of them he at his death named as his successors, giving portions to each of them. But Cæsar honoured both the sons of Herod, and his sister Salome, and her daughter Berenice. The children however did not prosper, but were in fault. The father continued in exile having taken up his residence among the Allobrogian Gauls ; but the sons by much observance with difficulty obtained their restoration, a tetrarchy having been given to each.

But this also is one of the things that are most valued among them (the Egyptians), to rear all the children that are born among them, to circumcise them, and to excise the females, which also was customary among the Jews. Now these are Egyptians in their origin, as we have said in the account about them.

## DIODORUS SICULUS.

In the reign of Augustus lived Diodorus, called *Siculus* from having been born in Sicily. He spent the early part of his life in travelling over Europe, Asia, and Africa, and



then fixed his residence at Rome where he devoted thirty years to writing his great work called *Historical Library*, in forty books, comprehending the events of about 1100 years from the earliest times to the year B. C. 60. Of this work only about seven or eight, including fragments, have survived. A few notices of the Jews occur in these, and throw some additional light upon the later period of their national existence.

Bibl. Hist. I, 28. Οἱ δὲ οὖν Αἰγύπτιοί φασι καὶ μετὰ ταῦτα ἀποικίας πλείστας ἐξ Αἰγύπτου κατὰ πᾶσαν διασπαρῆναι τὴν οἰκουμένην. Εἰς Βαβυλῶνα μὲν γὰρ ἀγαγεῖν ἀποίκους Βῆλον τὸν νομιζόμενον Ποσειδῶνος εἶναι καὶ Λιβύης. Ὁν παρὰ τὸν Εὐφράτην ποταμὸν καθιδρυνθέντα, τοὺς τε ἱερεῖς καταστήσασθαι παραπλησίως τοῖς κατ' Αἴγυπτον, ἀτελεῖς, καὶ πάσης λειτουργίας ἀπολελυμένους, οὓς Βαβυλώνιοι καλοῦσι Χαλδαίους· τὰς τε παρατηρήσεις τῶν ἄστρον τούτους ποιῆσαι, μιμουμένους τοὺς παρ' Αἰγυπτίοις ἱερεῖς καὶ φυσικοὺς, ἔτι τὲ ἀστρολόγους. Λέγουσι δὲ καὶ τοὺς περὶ τὸν Δαναὸν ὀρμηθέντας ὁμοίως ἐκεῖθεν, συνοικίσαι τὴν ἀρχαιοτάτην σχεδὸν τῶν παρ' Ἑλλησι πόλεων Ἀργος, τό τε τῶν Κόλχων ἔθνος ἐν τῷ Πόντῳ καὶ τὸ τῶν Ἰουδαίων ἀνὰ μέσον Ἀραβίας καὶ Συρίας οἰκῆσαι τινὰς ὀρμηθέντας παρ' ἑαυτῶν. Διὸ καὶ παρὰ τοῖς γένεσι τούτοις ἐκ παλαιοῦ παραδεδοσθαι τὸ περιτέμνειν τοὺς γεννωμένους παῖδας, ἐξ Αἰγύπτου μετενηνεγμένου τοῦ νομίμου.

The Egyptians say also that after these things numerous colonies were dispersed out of Egypt through all the world; for that Belus, who is thought to be the son of Neptune and Libya, led colonists to Babylon, and settling near the river Euphrates, established priests similarly to those in Egypt, untaxed and free from all service, whom the Babylonians call Chaldæans, and that these made the observations of the stars, imitating the priests and the natural philosophers among the Egyptians, and also the astrologers. But they say also that those with Danaus issuing in the same way from thence, colonised Argos, which is almost the oldest city among the Greeks, and that the nation of the Colchians on the Pontus, and the nation of the Jews between Arabia and Syria, were colonised by some who went forth from them. For which reason also among those nations has been handed down from ancient times the circumcision of the children that are born among them, this custom having been brought out of Egypt.

I, 55. . . . Φασὶ τῶν Αἰγυπτίων τινὰς καταλειφθέντας περὶ τὴν Μαιῶτιν λίμνην συστήσασθαι τὸ τῶν Κόλχων ἔθνος. "Ὅτι δὲ τοῦτο τὸ γένος [τῶν Κόλχων] Αἰγυπτιακὸν ἔστι, σημεῖον εἶναι τὸ περιτέμνεσθαι τοὺς ἀνθρώπους παραπλησίως τοῖς κατ' Αἴγυπτον, διαμένοντος τοῦ νόμιμου παρὰ τοῖς ἀποκόις, καθάπερ καὶ παρὰ τοῖς Ἰουδαίοις.

I, 94. Παρὰ μὲν γὰρ τοῖς Ἀριμασποῖς Ζαθραύστην ἱστοροῦσι τὸν ἀγαθὸν δαίμονα προσποιήσασθαι τοὺς νόμους αὐτῷ διδόναι, παρὰ δὲ τοῖς ὀνομαζόμενοις Γέταις, τοῖς ἀπαθανατίζουσι, Ζάμολξιν ὡσαύτως τὴν κοινὴν Ἑστίαν, παρὰ δὲ τοῖς Ἰουδαίοις Μωσῆν τὸν Ἰαῶ ἐπικαλούμενον θεὸν· εἴτε θαυμαστὴν καὶ θείαν ὅλως ἔννοιαν εἶναι κρίναντας τὴν μέλλουσαν ὠφελῆσειν ἀνθρώπων πλῆθος, εἴτε καὶ πρὸς τὴν ὑπεροχὴν καὶ δύναμιν τῶν εὐρεῖν λεγομένων τοὺς νόμους ἀποβλέψαντα τὸν ὄχλον, μᾶλλον ὑπακούσεσθαι διαλαβόντας.

II, 48. "Ἔστι δ' ἐν τῇ χώρᾳ ταυτῇ τῶν Ναβαταίων καὶ πέτρα καθ' ὑπερβολὴν ὀχυρὰ, μίαν ἀνάβασιν ἔχουσα, δι' ἧς κατ' ὀλίγους ἀναβαλόντες, ἀποτίθενται τὰς ἀποσκευάς· λίμνη τε μεγάλη φέρουσα πολλὴν ἄσφαλτον, ἐξ ἧς λαμβάνουσιν οὐκ ὀλίγας προσόδους· αὕτη δ' ἔχει τὸ μὲν μῆκος σταδίων ὡς πεντακοσίων, τὸ δὲ πλάτος ὡς ἐξήκοντα· τὸ δ' ὕδωρ δυσῶδες καὶ διάπικρον, ὥστε μὴ

They say that some of the Egyptians having been left near the lake Mæotis founded the nation of the Colchians. That this is an Egyptian race, we have a sign in the circumcision of the men like those in Egypt, the custom having been kept up among the colonists, as also among the Jews.

For they relate that among the Arimaspi Zathraustes pretended the Good Genins gave them laws, and that among the nation called the Getæ, who deem themselves immortal, Zamolxis in like manner pretended it was the common Vesta, and among the Jews Moses the god called Iao; whether it was that they thought it was altogether a wonderful and divine idea, which was likely to benefit the mass of mankind, or also they judged that the multitude, looking to the superiority and power of those who were said to have invented the laws, would the more readily obey.

In this country of the Nabatæans is a rock excessively strong, having one ascent, by which they go up a few at a time, and lay aside their baggage. And there is a great lake, producing much asphalt, from which they receive no small revenues. It is in length about five hundred furlongs, and in breadth about sixty. Its water is ill-smelling and very bitter, so that it cannot maintain fishes, nor any other of the animals accustomed to live in water. But

δύνασθαι μήτε ἰχθὺν τρέφειν, μήτε ἄλλο τῶν καθ' ὕδατος εἰωθότων ζώων εἶναι. Ἐκβαλλόντων δ' εἰς αὐτὴν ποταμῶν μεγάλων, τῇ γλυκύτητι διαφόρων, τούτων μὲν περιγίνεται κατὰ τὴν δυσωδίαν, ἐξ αὐτῆς δὲ μέσης κατ' ἐνιαυτὸν ἐκφυσᾷ ἀσφάλτου μέγεθος, ποτὲ μὲν μεῖζον ἢ τρίπλεθρον, ἔστι δ' ὅτε δυοῖν πλέθρων. Ἐφ' ὧν δὴ συνήθως οἱ περιουκούντες βάρβαροι, τὸ μὲν μεῖζον καλοῦσι ταῦρον, τὸ δ' ἐλαττον μόσχον ἐπονομάζουσιν. Ἐπιπλεύουσης δὲ τῆς ἀσφάλτου πελαγίας, ὁ τοπος φαίνεται τοῖς μὲν ἐξ ἀποστήματος θεωροῦσιν οἶον εἶναι νῆσος· τὴν δ' ἐκπτωσιν τῆς ἀσφάλτου συμβαίνει φανεράν γίνεσθαι τοῖς ἀνθρώποις πρὸ ἡμερῶν εἴκοσι. Κύκλῳ γὰρ τῆς λίμνης ἐπὶ πολλοὺς σταδίους ὁσμή προσπίπτει μετὰ πνεύματος, καὶ πᾶς ὁ περὶ τὸν τόπον ἄργυρός τε καὶ χρυσὸς, καὶ χαλκὸς ἀποβάλλει τὴν ἰδιότητα τοῦ χρώματος. Ἀλλ' αὕτη μὲν ἀποκαθίσταται πάλιν, ἐπειδὴ ἀναφυσῆσαι συμβῇ πᾶσαν τὴν ἀσφάλτου· ὁ δὲ πλησίον τόπος, ἔμπυρος ὦν καὶ δυσώδης, ποιεῖται τὰ σώματα τῶν ἀνθρώπων ἐπίνουσα, καὶ παντελῶς ὀλιγοχρόνια. Ἀγαθὴ δ' ἐστὶ φοινίκων φυτοῖς ὅσῃν αὐτῆς συμβαίνει ποταμοῖς διειληφθαι χρησίμοις, ἢ πηγαῖς δυναμέναις ἀρδεῦσαι. Γίνεται δὲ περὶ τοῖς τόποις τούτοις ἐν αὐλῶνί τινι τὸ καλούμενον βάλαμον, ἐξ οὗ πρόσοδον λαμπρὰν λαμβάνουσιν, οὐδαμοῦ μὲν τῆς ἄλλης οἰκουμένης εὕρισκομένου τοῦ φυτοῦ τούτου, τῆς δ' ἐξ αὐτοῦ χρείας εἰς φάρμακα

whereas great rivers differing in sweetness flow into it, it gets the better of them by its bad smell, and spews forth every year from the midst of it a quantity of asphalt, sometimes more than three hundred feet, and sometimes two hundred feet. The neighbouring barbarians commonly call the greater the Bull, but the lesser they name the Calf.

As the asphalt floats on the surface of the sea, the place appears like an island to those who view it from a distance. But it happens that the ejection of the asphalt becomes manifest to the people twenty days before hand. For a smell with a wind strikes over many furlongs round the lake, and all the silver and gold about the place, and brass, loses the peculiarity of its colour.

But this is restored again, when all the asphalt has been thrown up. But the neighbouring place, being fiery and ill-smelling, makes the bodies of the men diseased, and altogether short-lived. But the palm-grove is good for plants, as much of it as happens to have been intersected by useful streams, or by springs able to water it. But there is in those places in a certain valley that which is called balm, from which they receive a fair revenue, seeing that this plant is found nowhere in the rest of the world, and its use in medicine to physicians is exceedingly favourable.



τοῖς ἰατροῖς καθ' ὑπερβολὴν  
εὐθετούσης.

Eclog. XXXIV, 1. Ὡς Ἀντίο-  
χος ὁ βασιλεύς, φησιν, ἐπολιόρ-  
κει Ἱεροσόλυμα, οἱ δὲ Ἰουδαῖοι  
μέχρι μέν τινος ἀντέσχον. Ἐξα-  
ναλωθέντων δὲ τῶν ἐπιτηδείων  
ἀπάντων, ἠναγκάσθησαν περὶ  
διαλύσεως διαπρεσβεύσασθαι.  
Οἱ δὲ πλείους αὐτῷ τῶν φίλων  
συνεβούλευον κατὰ κράτος αἰρ-  
ήσειν τὴν πόλιν καὶ τὸ γένος  
ἄρδην ἀνελεῖν τῶν Ἰουδαίων.  
Μόρους γὰρ ἀπάντων ἐθνῶν  
ἀκοινωνήτους εἶναι τῆς πρὸς  
ἄλλο ἔθνος συμμιξίας καὶ πολε-  
μίους ὑπολαμβάνειν πάντας.  
Ἀπεδείκνυν δὲ καὶ τοὺς προ-  
γόνους αὐτῶν ὡς ἀσεβεῖς καὶ  
μισουμένους παρὰ θεῶν, ἐξ ἀπά-  
σης τῆς Αἰγύπτου πεφυγαδευ-  
μένους. Τοὺς γὰρ ἀλφούς ἢ  
λέπρας ἔχοντας ἐν τοῖς σώμασι,  
καθαρμοῦ χάριν, ὡς ἐναγεῖς συν-  
αθροισθέντας, ὑπερορίους ἐκβε-  
βλῆσθαι. Τοὺς δὲ ἐξορισθέντας  
καταλαβέσθαι μὲν τοὺς περὶ τὰ  
Ἱεροσόλυμα τόπους, συστησα-  
μένους δὲ τὸ τῶν Ἰουδαίων ἔθνος,  
παραδόσιμον ποιῆσαι τὸ μῖσος  
τὸ πρὸς τοὺς ἀνθρώπους. Διὰ  
τοῦτο δὲ καὶ νόμιμα παντελῶς  
ἐξηλλαγμένα καταδείξαι, τὸ μη-  
δενὶ ἄλλῳ ἔθνει τραπέζης κοινω-  
νεῖν τὸ παράπαν, μηδ' εὐνοεῖν.  
ὑπέμνησαν δὲ αὐτὸν καὶ περὶ  
τοῦ γενομένου μίσους τοῖς προ-  
γόνοις πρὸς τοῦτο τὸ ἔθνος.  
Ἀντίοχος γὰρ ὁ προσαγορευθεὶς  
Ἐπιφανής, καταπολεμήσας τοὺς  
Ἰουδαίους, εἰσῆλθεν εἰς τὸν ἄδυ-  
τον τοῦ θεοῦ σηκόν, οὗ νόμιμον  
εἰσιέναι μόνον τὸν ἱερέα. Εὐρών  
δὲ ἐν αὐτῷ λίθινον ἄγαλμα ἀνδ-

When Antiochus (he tells us)  
besieged Jerusalem, the Jews held  
out for a time: but when all their  
necessaries were consumed, they  
were compelled to send an embassy  
about a capitulation. But the  
greater part of his friends advised  
him to take the city by force, and  
utterly to destroy the nation of the  
Jews. For [*they said*] that they  
alone of all nations had no share in  
intercourse with any other nation,  
and looked upon all men as their  
enemies. They also showed that  
their forefathers, as impious and  
hated by the gods, had been driven  
out of Egypt: for that those who  
were white-skinned or had leprosy  
in their bodies, having been gather-  
ed together, as unclean, for the  
sake of purification, were cast out  
beyond the borders; and that those  
who were [*thus*] cast out, took pos-  
session of the places about Jerusa-  
lem, and having formed the nation  
of the Jews, made hereditary their  
hatred against mankind. But on  
this account also they put forth  
laws of a wholly different character,  
to join at table with no other nation  
at all, nor to shew them good will.  
They reminded him also of the  
hatred entertained by his forefathers  
against this nation. For Antiochus  
surnamed Epiphanes, having over-  
come the Jews in war, entered into  
the unenterable shrine of their God  
where it was lawful for the priest  
alone to enter. Finding therein a  
stone image of a man with a thick  
beard, sitting on an ass, and hav-  
ing a book in its hands, he sup-

ρὸς βαθυπώγωνος, καθήμενον ἐπ' ὄνου, μετὰ χεῖρας ἔχον βιβλίον, τοῦτο μὲν ὑπέλαβε Μωσέως εἶναι, τοῦ κτίσαντος τὰ Ἱεροσόλυμα καὶ συστήσανμένου τὸ ἔθνος, πρὸς δὲ τούτοις νομοθέτησαντος τὰ μισάνθρωπα παράνομα ἔθη τοῖς Ἰουδαίοις· αὐτὸς δὲ συστήσας τὴν μισανθρωπίαν πάντων ἐθνῶν, ἐφιλοτιμήθη καταλῦσαι τὰ νόμιμα. Διὸ τῷ ἀγάλματι τοῦ κτίστου καὶ τῷ ὑπαίθρῳ βωμῷ τοῦ θεοῦ, μεγάλην ὕν θύσας τό τε αἷμα πρᾶξεεν αὐτοῖς, καὶ τὰ κρέα σκευάσας προσέταξε τῷ μὲν ἀπὸ τούτων βωμῷ τὰς ἱεράς αὐτῶν βίβλους καὶ περιεχούσας τὰ μισόξενα νόμιμα καταρᾶναι· τὸν δὲ ἀθάνατον λεγόμενον παρ' αὐτοῖς λύχνον καὶ καιόμενον ἀδιαλείπτως ἐν τῷ ναῷ κατασβέσαι· τῶν δὲ κρεῶν ἀναγκάσας προσενέγκασθαι τὸν ἀρχιερέα καὶ τοὺς ἄλλους Ἰουδαίους. Ταῦτα δὲ διεξιόντες οἱ φίλοι τὸν Ἀντίοχον παρεκάλουν μάλιστα μὲν ἄρδην ἀνελεῖν τὸ ἔθνος· εἰ δὲ μὴ, καταλῦσαι τὰ νόμιμα καὶ συναναγκάσαι τὰς ἀγωγὰς μεταθέσθαι. Ὁ δὲ βασιλεὺς μεγαλόφυχος ὢν καὶ τὸ ἦθος ἡμέρος, λαβὼν ὁμήρους, ἀπέλυσε τῶν ἐγκλημάτων τοὺς Ἰουδαίους, φόρους τε τοὺς ὀφειλομένους πραξάμενος καὶ τὰ τεῖχη περιελὼν τῶν Ἱεροσολύμων.

posed this was of Moses, who built Jerusalem and settled the nation, and moreover enacted for the Jews those lawless misanthropic customs, but himself, having drawn upon himself the misanthropy of all nations, was ambitious of doing away with those laws. Wherefore on the image of the founder and on the altar of the god in the open air, having sacrificed a great sow, he both poured the blood upon them, and having cooked the flesh, he commanded them to sprinkle with the broth from it their sacred books which also contained the laws of hatred to strangers, and to put out the lamp which is called among them immortal, and is always burning in the temple; and he compelled the high-priest and the other Jews to take of the flesh. These things were recapitulated to Antiochus by his friends, who advised him by all means to destroy the nation utterly, but if [he could] not [do that], to dissolve their laws and compel them to change their mode of training. But the king, being magnanimous, and mild of character, having taken hostages, freed the Jews from charges, exacting the tribute that was due, and pulling down the walls of Jerusalem.

Eclog. XL, 1. Ἡμεῖς δὲ μέλλοντες ἀναγράφειν τὸν πρὸς Ἰουδαίους πόλεμον, οἰκεῖον εἶναι διαλαμβάνομεν προδιελθεῖν ἐν κεφαλαίοις τὴν τοῦ ἔθνους τούτου ἐξ ἀρχῆς κτίσιν, καὶ τὰ παρ'

But being about to relate the war against the Jews, we judge it to be proper first to relate summarily the foundation of this nation from the beginning, and the laws that prevail among them. In Egypt formerly,



αὐτοῖς νόμιμα. Κατὰ τὴν Αἴ-  
 γυπτον τὸ παλαιόν, λοιμικῆς  
 περιστάσεως γενομένης, ἀνέπεμ-  
 πον οἱ πολλοὶ τὴν αἵτιαν τῶν  
 κακῶν ἐπὶ τὸ δαιμόνιον. Πολ-  
 λῶν γὰρ καὶ παντοδαπῶν κατοι-  
 κούντων ξένων, καὶ διηλλαγμέ-  
 νοις ἔθεσι χρωμένων περὶ τὸ  
 ἱερὸν καὶ τὰς θυσίας, καταλε-  
 λύσθαι συνέβαινε παρ' αὐτοῖς  
 τὰς πατρίους τῶν θεῶν τιμὰς.  
 "Ὅπερ οἱ τῆς χώρας ἐγγενεῖς  
 ὑπέλαβον, ἐὰν μὴ τοὺς ἀλλοφύ-  
 λους μεταστήσωνται, κρίσιν οὐκ  
 ἔσεσθαι τῶν κακῶν. Εὐθύς οὖν  
 ξενηλατουμένων τῶν ἀλλοεθνῶν,  
 οἱ μὲν ἐπιφανέστατοι καὶ δρα-  
 στικώτατοι συστραφέντες ἐξερ-  
 ῥίφησαν (ὥς! τινὲς φασιν) εἰς  
 τὴν Ἑλλάδα καὶ τινὰς ἑτέρους  
 τόπους ἔχοντες ἀξιολόγους ἡγε-  
 μόνας, ὧν ἡγούντο Δαναὸς καὶ  
 Κάδμος τῶν ἄλλων ἐπιφανέστα-  
 τοι. Ὁ δὲ πολὺς λεὼς ἐξέπε-  
 σεν εἰς τὴν νῦν καλουμένην Ἰου-  
 δαίαν, οὐ πόρρω μὲν κειμένην  
 τῆς Αἰγύπτου, παντελῶς δὲ ἔρη-  
 μον οὔσαν κατ' ἐκείνους τοὺς  
 χρόνους. Ἠγεῖτο δὲ τῆς ἀποι-  
 κίας ὁ προσαγορευόμενος Μωσῆς,  
 φρονήσει δὲ πολλῇ καὶ ἀνδρεία  
 πλείστον διαφέρων. Οὗτος δὲ  
 καταλαβόμενος τὴν χώραν, ἄλ-  
 λας τε πόλεις ἔκτισε, καὶ τὴν  
 νῦν οὔσαν ἐπιφανεστάτην, ὀνο-  
 μαζομένην Ἱεροσόλυμα. Ἰδρύ-  
 σατο δὲ καὶ τὸ μάλιστα παρ'  
 αὐτοῖς τιμώμενον ἱερὸν. Καὶ  
 τὰς τιμὰς καὶ ἀγιστείας τοῦ  
 θεοῦ κατέδειξε. Καὶ τὰ κατὰ  
 τὴν πολιτείαν ἐνομοθέτησέ τε  
 καὶ διέταξε. Διεῖλε δὲ τὸ πλῆ-  
 θος εἰς δώδεκα φυλὰς διὰ τὸ τὸν  
 ἀριθμὸν τοῦτον τελεώτατον νομι-  
 ζεσθαι, καὶ σύμφωνον εἶναι τῷ

when there was the contingency of  
 a plague, the multitude referred the  
 cause of their evils to the deity. For  
 there being many strangers and of  
 many nations dwelling among them,  
 and using different customs, as  
 regards the temple and the sacrifices,  
 it happened that the hereditary  
 honours of the gods were brought to  
 an end among them. Wherefore the  
 natives of the country supposed that,  
 unless they should remove the forc-  
 igners, there would be no termination  
 of their evils. Immediately therefore  
 the strangers were driven out, and  
 the most conspicuous and energetic  
 of them joining together, were cast  
 forth (as some say) into Greece and  
 some other places, having worthy  
 leaders, led by Danaus and Cadmus  
 the most distinguished of the others.  
 But the greater part of the people  
 was driven out into the country now  
 called Judæa, which lies not far from  
 Egypt, and was wholly a wilderness  
 in those times. The leader of the  
 colony was named Moses, very  
 superior by his great prudence and  
 courage. He, having taken posses-  
 sion of the country, founded both  
 other cities, and that which is now  
 the most distinguished, named Jera-  
 salem. He founded also the temple  
 that is so much honoured among  
 them: and he appointed the honours  
 and rites of the god; and he enacted  
 and appointed the things which con-  
 cern the government. But he divi-  
 ded the multitude into twelve tribes,  
 because this was thought to be the  
 most perfect number, and agrees  
 with the number of the months  
 which fill up the year. But he set  
 up no statue of the gods at all, be-  
 cause he did not think god to be in

πληθει τῶν μηνῶν τῶν τὸν ἐνιαυτὸν συμπληρούντων. Ἄγ-  
αλμα δὲ θεῶν τὸ σύνολον οὐ  
κατεσκεύασε, διὰ τὸ μὴ νομίζειν  
ἀνθρωπόμορφον εἶναι τὸν θεόν,  
ἀλλὰ τὸν περιέχοντα τὴν γῆν  
οὐρανὸν μόνον εἶναι θεόν, καὶ  
τῶν ὅλων κύριον. Τὰς δὲ θυσίας  
ἐξηλλαγμένας συνεστήσατο τῶν  
παρὰ τοῖς ἄλλοις ἔθνεσι, καὶ  
τὰς κατὰ τὸν βίον ἀγωγάς.  
Διὰ γὰρ τὴν ἰδίαν ξενηλασίαν  
ἀπάνθρωπόν τινα καὶ μισόξενον  
βίον εἰσηγήσατο. Ἐπιλέξας δὲ  
τῶν ἀνδρῶν τοὺς χαριεστάτους  
καὶ μάλιστα δυνατομένους τοῦ  
συμπαρόντος ἔθνους προϊστασ-  
θαι, τούτους ἱερεῖς ἀπέδειξε.  
Τὴν δὲ τριβὴν ἔταξεν αὐτῶν  
γίνεσθαι περὶ τὸ ἱερόν, καὶ τὰς  
τοῦ θεοῦ τιμὰς τε καὶ θυσίας.  
Τοὺς αὐτοὺς δὲ καὶ δικαστὰς  
ἀπέδειξε τῶν μεγίστων κρίσεων.  
Καὶ τὴν τῶν νόμων καὶ τῶν ἐθῶν  
φυλακὴν τούτοις ἔπέτρεψε· διὸ  
καὶ βασιλέα μὲν μηδέποτε τῶν  
Ἰουδαίων, τὴν δὲ τοῦ πλήθους  
προστασίαν δίδοσθαι διὰ παντὸς  
τῷ δοκοῦντι τῶν ἱερέων φρονήσει  
καὶ ἀρετῇ προέχειν. Τοῦτον  
προσαγορεύουσιν ἀρχιερέα, καὶ  
νομίζουν αὐτοῖς ἄγγελον γίνεσ-  
θαι τῶν τοῦ θεοῦ προσταγμά-  
των· τοῦτον δὲ κατὰ τὰς ἐκκλη-  
σίας καὶ τὰς ἄλλας συνόδους  
φησὶν ἐκφέρειν τὰ παραγγελλό-  
μενα· καὶ πρὸς τοῦτο τὸ μέρος  
οὕτως εὐπειθεῖς γίνεσθαι τοὺς  
Ἰουδαίους, ὥστε ἡ παραχρῆμα  
πίπτοντας ἐπὶ τὴν γῆν προσκυ-  
νεῖν τὸν τούτοις ἐρμηνεύοντα  
ἀρχιερέα. Προσγέγραπται δὲ  
καὶ τοῖς νόμοις ἐπὶ τῆς τελευτῆς,  
ὅτι Μωσῆς ἀκούσας τοῦ θεοῦ,  
τάδε λέγει τοῖς Ἰουδαίοις.

a human form, but that the heaven  
which surrounds the earth is the  
only god and the lord of all. But  
the sacrifices which he established  
were different from those among  
other nations, and also the modes of  
life. For by a peculiar expulsion  
of strangers he introduced an unso-  
cial and inhospitable system. But  
he selected the most handsome of  
the men, and who would be the best  
able to take the lead of the people  
that were present with him, he ap-  
pointed them priests. He assigned  
their sojourn to be about the temple,  
and in the honours and sacrifices of  
the gods. He made the same also  
judges in the greatest judgments,  
and he assigned to them the charge  
of the laws and the customs. Where-  
fore also there is never a king of the  
Jews, but the government of the  
people is always given to that one  
of the priests who seemed to excel  
in prudence and virtue. Him they  
call high priest, and regard him as  
being a messenger to them of the  
commands of God. He says that  
it was he who carried out the things  
that were commanded in the public  
assemblies and other meetings, and  
that the Jews were so obedient in  
this particular, that immediately  
falling to the ground they worshiped  
the high-priest who interpreted to  
them. There is also inscribed in  
their laws at the end, that Moses,  
having heard from God, says these  
things to the Jews.

Ἐποίησατο δὲ ὁ νομοθέτης τῶν τε πολεμικῶν ἔργων πολλὴν πρόνοιαν καὶ τοὺς νέους ἠνάγκαζε καρτερίαν τε καὶ ἀνδρείαν ἀσκεῖν καὶ (τὸ σύνολον) πάσης ὑπομονῇ κακοπαθείας· ἐποιεῖτο δὲ καὶ στρατείας εἰς τὰ πλησιόχωρα τῶν ἐθνῶν. Καὶ πολλὴν κατακτησάμενος χώραν, κατεκληρούχησε· τοῖς μὲν ἰδιώταις ἴσους ποιήσας κλήρους, τοῖς δὲ ἱερεῦσι μείζονας, ἵνα λαμβάνοντες ἀξιολογωτέρας προσόδους, ἀπερίσπαστοι συνεχῶς προσεδρεύσωσι ταῖς τοῦ θεοῦ τιμαῖς. Οὐκ ἐξῆν δὲ τοῖς ἰδιώταις τοὺς ἰδίους κλήρους πωλεῖν, ὅπως μή τινες διὰ πλεονεξίαν ἀγοράζοντες τοὺς κλήρους, ἐκθλίβωσι τοὺς ἀπορωτέρους καὶ κατασκευάζωσιν ὀλιγανδρίαν· τεκνοτροφεῖν δὲ ἠνάγκαζε τοὺς ἐπὶ τῆς χώρας. Καὶ δι' ὀλίγης δαπάνης ἐκτρεφόμενων τῶν βρεφῶν, αἰὲ τὸ γένος τῶν Ἰουδαίων ὑπῆρχε πολυάνθρωπον· καὶ τὰ περὶ τοὺς γάμους τε καὶ τὰς τῶν τελευτῶν τῶν ταφὰς, πολὺ τὸ παρηλλαγμένον ἔχειν ἐποίησε νόμιμα πρὸς τὰ τῶν ἄλλων ἀνθρώπων. Κατὰ δὲ ὕστερον γενομένης ἐπικρατείας ἐκ τῆς τῶν ἀλλοφύλων ἐπιμιξίας, ἐπὶ τετάρτης τῶν Περσῶν ἡγεμονίας, καὶ τῶν ταύτην καταλυσάντων Μακεδόνων, πολλὰ τῶν πατρῶν τοῖς Ἰουδαίοις νομίμων ἐκινήθη.

But the law-giver both shewed much forethought of warlike affairs, and compelled the young men to cultivate patience and manliness, and, in short, the endurance of every evil-suffering: he made expeditions also against the neighbouring nations; and having conquered much country, he allotted it, making equal lots for private persons, but greater ones for the priests, that, receiving more considerable revenues, they might serve continually without distraction on the honours of their god. But it was not lawful for private persons to sell their own lots, in order that none, through covetousness, buying the lots, might oppress those who were poorer and cause a thinness of population; and he compelled those in the country to rear their children: and so, their children being brought up at little expense, the nation of the Jews was always very populous. The laws also which regard marriages and the burial of the dead, he caused to be very different from those of other men. But afterwards when dominion accrued from the intermixture of strangers, in the fourth monarchy of the Persians, and of the Macedonians who dissolved this, many of the hereditary laws of the Jews were disturbed.



## PHILO THE JEW, A. D. 40.

The Jews of Alexandria had always been a numerous and powerful body from the time of Alexander the Great their patron and founder. The Hebrew language seems to have died away among them,—and to have been replaced by Greek. The Jews were never a literary people : even in their own wild dialect, the bible was their only book ; it contained their history, poetry, philosophy, and religion. Neither did they acquire much literary distinction in the Greek language which the sojourners of Alexandria adopted from the people among whom they dwelt. Philo the Jew, as he is commonly termed, was the only Jew who distinguished himself by his writings, or at least the only Jew whose writings have come down to us. They are rather voluminous, and consist principally of treatises and commentaries on the Old Testament, especially the books of Moses. Much to our surprise, he regards these as allegorical and not historical. His works have only lately been translated into English, and are therefore but little known to the unlearned reader. Indeed very few, even of the learned, are tempted to read the works of an author, whose object is to recommend the Hebrew Scriptures to the notice of the Greeks by a mode of interpretation which altogether destroys their character as historical documents.

It will not be expected that we should here give all the passages of Philo's works, in which the Jews are mentioned, because, being himself a Jew, he has made the theology of his countrymen almost the only subject of his writings. But his notice of the Essenes being of much interest, as applicable to the sects of the Jews in the time of Christ, may here be subjoined.

Quod omnis probus, 12. *"Ἔστι  
δὲ καὶ ἡ Παλαιστίνη καὶ Συρία,*

But Palestine also and Syria is  
not without its produce of excellence

καλοκάγαθίας οὐκ ἄγονος, ἦν πολυανθρωποτάτου ἔθνους τῶν Ἰουδαίων οὐκ ὀλίγη μοῖρα νέμεται. Λέγονταί τινες παρ' αὐτοῖς ὄνομα Ἑσσαῖοι πλήθος ὑπὲρ τετρακισχιλλούς κατ' ἐμὴν δόξαν (οὐκ ἀκριβεῖ τύπῳ διαλέκτου ἑλληνικῆς) παρώννυμοι ὁσιότητος· ἐπειδὴ καὶ τοῖς μάλιστα θεραπευταὶ θεοῦ γεγονάσιν· οὐ ζῶα καταθύοντες, ἀλλ' ἱεροπρεπεῖς τὰς ἑαυτῶν διανοίας κατασκευάζειν ἀξιοῦντες. Οὗτοι τὸ μὲν πρῶτον, κωμηδὸν οἰκοῦσι, τὰς πόλεις ἐκτρεπόμενοι, διὰ τὰς τῶν πολιτευομένων χειροθήβεις ἀνομίας· εἰδότες ἐκ τῶν συνόντων, ὥς ἄερος φθοροποιοῦ νόσον, ἐγγινομένην προσβολὴν ψυχαῖς ἀνίατον. Ὡς οἱ μὲν γεωποιοῦντες, οἱ δὲ τέχνας μετιόντες ὅσαι συνεργάτιδες εἰρήνης, ἑαυτοὺς τε καὶ τοὺς πλησιάζοντας ὠφελοῦσιν· οὐκ ἄργυρον καὶ χρυσὸν θησαυροφυλακοῦντες, οὐδ' ἀποτομὰς γῆς μεγάλας κτῶμενοι δι' ἐπιθυμίαν προσόδων, ἀλλ' ὅσα πρὸς τὰς ἀναγκαίας χρείας τοῦ βίου ἐκπορίζοντες. Μόνοι γὰρ ἐξ ἀπάντων σχεδὸν ἀνθρώπων ἀχρήματοι καὶ ἀκτήμονες γεγονότες ἐπιτηδεύσει τὸ πλεῖον ἢ ἐνδεία εὐτυχίας πλουσιώτατοι νομίζονται, τὴν ὀλιγόδειαν καὶ εὐκολίαν, ὅπερ ἐστὶ, κρίνοντας περιουσίαν. Βελῶν, ἢ ἀκόντων, ἢ ξιφιδίων, ἢ κράνους, ἢ θώρακος, ἢ ἀσπίδος οὐδένα παρ' αὐτοῖς ἂν εὖροις δημιουργὸν, ἢ ὀπλοποιὸν ἢ μηχανοποιὸν, ἢ συνόλως τι τῶν κατὰ πόλεμον ἐπιτηδεύοντα, ἀλλ' οὐδὲ ὅσα τῶν κατ' εἰρήνην ἐνόμισθα εἰς κακίαν. Ἐμπορίας γὰρ ἢ καπηλείας, ἢ ναυκληρίας,

[the country] which no small part of the populous nation of the Jews inhabit. There are some among them called Essæans, in number above four thousand, in my opinion, in a rough form of the Grecian dialect named by a slight change from their holiness, seeing that they have shown themselves especial worshippers of God, and do not sacrifice victims, but endeavouring to train their minds suitably to their sacred character. First, these men inhabit villages; avoiding cities, on account of the mild lawlessness of those who dwell in cities, knowing that from men flocking together, like a disease from a pestilential atmosphere, results an irremediable defect upon the mind. Some of them working on the land, and some following arts which are cooperative of peace, benefit both themselves and their neighbours, not treasuring up silver and gold, nor possessing large sections of land from the desire of revenue, but procuring whatever things belong to the needful use of life. For they alone of almost all men, being without money and without possessions, by their discipline more than by their want of prosperity are thought most rich, judging their small necessities and their easy mode of life, to be, as it really is, equivalent to superfluity. Of darts, or javelins, or swords, or helmets, or breastplates, or shields, you will not find a single manufacturer among them, or armourer or engineer, or in short any one who makes things that are of a warlike nature, or indeed things of a peaceable character which might be used for an evil purpose.

οὐδ' ὄναρ ἴσασι, τὰς εἰς πλεονεξίαν ἀφορμὰς ἀποδιοπομπούμενοι. Δουλὸς τε παρ' αὐτοῖς οὐδὲ εἰς ἐστίν, ἀλλ' ἐλεύθεροι πάντες ἀνθυπουργοῦντες ἀλλήλοις. Καταγινώσκουσί τε τῶν δεσποτῶν, οὐ μόνον ὡς ἀδίκων, ὁσιότητα λυμαινομένων, ἀλλὰ καὶ ὡς ἀσεβῶν, θεσμὸν φύσεως ἀναιρῶντων· ἥ πάντας ὁμοῶς γεννήσασα καὶ θρέψασα μητρὸς δίκην ὡς ἀδελφοὺς γνησίους, οὐ λεγομένους, ἀλλ' ὄντας ὄντως ἀπειργάσατο. Ὡν τὴν συγγένειαν ἡ ἐπίβουλος πλεονεξία παρενήμερήσασα διέσεισεν, ἀντ' οἰκειότητος ἀλλοτριότητα, καὶ ἀντὶ φιλίας ἔχθραν ἐργασαμένη. Φιλοσοφίας τε, τὸ μὲν λογικόν, ὡς οὐκ ἀναγκαῖον εἰς κτήσιν ἀρετῆς, λογοθήραις, τὸ δὲ φυσικόν ὡς μεῖζον ἢ κατὰ ἀνθρωπίνην φύσιν, μετεωρολέσχαις ἀπολιπόντες, πλὴν ὅσον αὐτοῦ περὶ ὑπάρξεως θεοῦ καὶ τῆς τοῦ παντὸς γενέσεως φιλοσοφεῖται· τὸ ἠθικὸν εὖ μάλα διαπονοῦσιν, ἀλείπταις χρώμενοι τοῖς πατρίοις νόμοις, οὓς ἀμήχανον ἀνθρωπίνην ἐπινοῆσαι ψυχὴν ἄνευ κατακωχῆς ἐνθέου. Τούτους ἀναδιδάσκονται μὲν καὶ παρὰ τὸν ἄλλον χρόνον, ἐν δὲ ταῖς ἑβδομαῖς διαφερόντως. Ἱερὰ γὰρ ἡ ἑβδόμη νενόμισται, καθ' ἣν τῶν ἄλλων ἀνέχοντες ἔργων, καὶ εἰς ἱεροὺς ἀφικνούμενοι τόπους, οἱ καλοῦνται συναγωγαὶ, καθ' ἡλικίας ἐν τάξεσιν ὑπὸ πρεσβυτέροις νέοι καθέζονται, μετὰ κόσμου τοῦ προσήκοντος ἔχοντες ἀκροατικῶς. Εἰθ' ὁ μὲν τὰς βίβλους ἀναγινώσκει λαβὼν, ἕτερος δὲ τῶν ἐμπειροτάτων, ὅσα μὴ γνώριμα παρελθὼν, ἀναδιδά-

For they do not even dream of commerce, trade, or sea-voyaging, as they abhor all the outlets to covetousness. Nor is there a single slave among them, but all are free and minister to one another. They condemn despots, not only as unjust, defacing righteousness, but also as impious, subverting the law of nature, which having given birth to all alike, and, like a mother, nurtured us as legitimate brethren, hath made us not so in name, but really and in reality. But designing covetousness, advancing in prosperity, hath shaken their consanguinity, producing strangership instead of relationship, and enmity instead of friendship. Of philosophy, the logical portion, as not being necessary for the possession of virtue, they leave to those who catch at words, but physical science as being above human nature, they leave to star-gazers, except that part of it which treats of the being of God himself and the origin of all things. But they especially cultivate the moral science, using for trainers their hereditary laws, which it is impossible for the human soul to think of without being possessed by inspiration. They are taught these both at other times, and preeminently on the seventh days. For the seventh day has been appointed sacred, on which abstaining from other works, and going to the holy places, which are called synagogues, the young are seated by the elders in rows according to their ages, and hold themselves in a situation to listen with fitting decency. Then one of them having taken the books reads, and another of the most experienced,



σκεῖ. Τὰ γὰρ πλείστα διὰ συμβόλων ἀρχαιοτρόπῳ ζηλώσει παρ' αὐτοῖς φιλοσοφεῖται. Παιδεύονται δὲ εὐσέβειαν, ὁσιότητα, δικαιοσύνην, οἰκονομίαν, πολιτείαν, ἐπιστήμην τῶν πρὸς ἀλήθειαν ἀγαθῶν καὶ κακῶν, καὶ ἀδιαφόρων, αἰρέσεις ὧν χρῆ, καὶ φυγὰς τῶν ἐναντίων· ὅροις καὶ κανόσι τριπτοῖς χρώμενοι, τῷ τε φιλοθέῳ καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ. Τοῦ μὲν οὖν φιλοθέου δείγματα παρέχονται μυρία· τὴν παρ' ὅλον τὸν βίον συνεχῇ καὶ ἐπάλληλον ἀγνείαν, τὸ ἀνώμοτον, τὸ ἀψευδές, τὸ πάντων μὲν ἀγαθῶν αἷτιον, κακοῦ δὲ μηδενὸς νομίζειν εἶναι τὸ θεῖον.

Τοῦ δὲ φιλαρέτου, τὸ ἀφιλοχρήματον, τὸ ἀφιλόδοξον, τὸ ἀφιλήδονον, τὸ ἐγκρατές, τὸ καρτερικόν· ἔτι δὲ ὀλνγόδειαν, ἀφέλειαν, εὐκολίαν, τὸ ἄτυφον, τὸ νόμιμον, τὸ εὐσταθές, καὶ ὅσα τούτοις ὁμοιότροπα. Τοῦ δὲ

φιλανθρώπου δείγματα, εὐνοίαν, ἰσότητα, τὴν παντὸς λόγου κρείττονα κοινωνίαν, περὶ ἧς οὐκ ἄκαιρον βραχέα εἰπεῖν. Πρῶτον μὲν τοίνυν οὐδενὸς οἰκία τίς ἐστὶν ἰδία, ἣν οὐχὶ πάντων εἶναι συμβέβηκε. Πρὸς γὰρ τὸ κατὰ θιάσους συνοικεῖν, ἀναπέπταται καὶ τοῖς ἐτέρωθεν ἀφικνουμένοις τῶν ὁμοζήλων. Εἴτ' ἐστὶ ταμείον ἐν πάντων καὶ δαπάναι, καὶ κοιναὶ μὲν ἐσθῆτες, κοιναὶ δὲ τροφαὶ συσσίτια πεποιημένων.

Τὸ γὰρ ὁμωρόφιον, ἢ ὁμοδίαιτον ἢ ὁμοτράπεζον, οὐκ ἂν τις εὖροι παρ' ἐτέροις ἔργῳ βεβαι-

explains, passing over whatever things are not to be known. For most things are treated of among them through symbols according to the ancient mode of pursuit. They are taught piety, righteousness, justice, œconomy, citizenship, the knowledge of things truly good and evil, and indifferent, the choosing of things proper, and the avoiding of the contrary: and they follow three definitions and rules, love of God, love of virtue, and love of men. Of their love of God they furnish numberless proofs, constant and continuous purity through the whole of life, not to swear, not to tell a lie, to look on the deity as the cause of all things that are good, but of nothing that is evil. Proofs of their love of virtue are, their not loving money or glory or pleasure, that they are continent and patient; also, their wanting but little, their simplicity, contentedness, freedom from pride, observance of the law, steadiness, and other qualities like these. Proofs of their love of men are their benevolence, equality, and community of goods which is beyond all description, about which it is not out of place to say a few words. In the first place no one's house is his own, without belonging to all. For the purpose of living together in companies, it is thrown open to those also of the same principles who came from a distance. Then there is one treasury and expenditure for all and a common stock of clothing, and food in common at the common tables which they have established. For one will not find it an established fact among any other people, to have a common roof, or common

ούμενον. Καὶ μήποτ' εἰκότως ; ὅσα γὰρ ἂν μεθ' ἡμέραν ἐργασάμενοι λάβωσιν ἐπὶ μισθῷ, ταῦτ' οὐκ ἴδια φυλάττουσιν, ἀλλ' εἰς μέσον προτιθέντες κοινὴν τοῖς ἐθέλουσι χρῆσθαι τὴν ἀπ' αὐτῶν παρασκευάζουσιν ὠφέλειαν. Οἷ τε νοσοῦντες, οὐχ ὅτι πορίζειν ἀδυνατοῦσιν ἀμελοῦνται, πρὸς τὰς νοσηλείας ἐκ τῶν κοινῶν ἔχοντες ἐν ἐτοίμῳ, ὥς μετὰ πάσης ἀδείας ἐξ ἀφθονωτέρων ἀναλίσκειν. Αἰδῶς δ' ἐστὶ πρεσβυτέρων, καὶ τιμὴ καὶ φροντίς, οἷα γονέων ὑπὸ γνησίων παίδων, χερσὶ καὶ διανοαῖς μυρία ἐν ἀφθονίᾳ τῇ πάσῃ γηροτροφουμένων.

diet, or a common table. And is it not with reason? for whatever those who have worked in the day receive for wages, they do not keep it as their own, but throwing it into the public stock, they render aid therefrom to those who wish to use it. And those who are sick are not neglected because they cannot pay, as they have at hand out of the common stock [remedies] for their diseases, so as to consume them without stint out of abundant supplies. Respect is paid to elders, and honour and consideration, as to parents who are maintained in their old age by their lawful children, by their manual service and numberless attentions.

Euseb. Præpar. Evan. VII, cap. VIII. Τῇ τοῦ Φίλωνος ἐπὶ τοῦ παρόντος ἀρκεσθήσομαι μαρτυρία, ἣν περὶ τῶν δηλουμένων κατὰ πολλὰ τῶν οἰκείων ὑπομνημάτων τέθειται. Τούτων δὲ ἀπὸ τῆς ὑπὲρ Ἰουδαίων ἀπολογίας λαβὼν σύγχε ἀνάγνωθι ταῦτα.

Μυρίους δὲ τῶν γνωρίμων ὁ ἡμέτερος νομοθέτης ἡλείψεν ἐπὶ κοινωνίαν, οἷ καλοῦνται μὲν Ἑσσαῖοι, παρὰ τὴν ὁσιότητα, μοὶ δοκῶ, τῆς προσηγορίας ἀξιοθέντες. Οἰκοῦσι δὲ πολλὰς μὲν πόλεις τῆς Ἰουδαίας, πολλὰς δὲ κώμας, καὶ μεγάλους καὶ πολυανθρώπους ὁμίλους. Ἔστι δὲ αὐτοῖς ἡ προαίρεσις οὐ γένει· γένος γὰρ ἐφ' ἐκουσίοις οὐ γράφεται· διὰ δὲ ζῆλον ἀρετῆς καὶ φιλανθρωπίας ἴμερον. Ἑσσαίων γοῦν κομιδῇ νήπιος οὐδεὶς, ἀλλὰ οὐδὲ πρωτογένειος, ἡ μαιράκιον· ἐπεὶ τά γε τούτων ἀβελβαια ἦθη τῷ τῆς ἡλικίας ἀτελεῖ συννεωτερίζονται· τέλειοι δὲ ἄν-

I shall be satisfied on the present subject with the testimony of Philo, which he has given concerning the aforesaid in many parts of his own memorials. Take then and read the following from his apology for the Jews.

Oior lawgiver instructed to a community of goods numbers of those well known persons, who are called Essenes, having received the appellation from their 'hosiotes' [holiness] as I think. They dwell in many cities, and many villages, and great and populous multitudes. Their pursuit is not by birth, for 'by birth' cannot be said of things taken up voluntarily; but from zeal of virtue and love of philanthropy. Among the Essenes is no one altogether a child, nor one in early youth nor girl; since these easily change their unfixed habits by the imperfection of their age. But men full-grown and already verging to-



δρες, καὶ πρὸς γῆρας ἀποκλίναν-  
τες ἤδη, μηκέτι ὑπὸ τῆς τοῦ  
σώματος ἐπιρροῆς ἐπικλυζόμενοι,  
μήτε ὑπὸ τῶν παθῶν ἀγόμενοι,  
τὸν ἀψευδῆ δὲ καὶ μόνην ὄντως  
ἐλευθερίαν καρπούμενοι. Μάρ-  
τυς δὲ τῆς ἐλευθερίας αὐτῶν ὁ  
βίος. "Ιδιον οὐδεὶς οὐδὲ ὑπο-  
μένει κτήσασθαι τὸ παράπαν  
οὐδέν, οὐκ οἶκον, οὐκ ἀνδρά-  
ποδον, οὐ χωρίον, οὐ βοσκήμα-  
τα, οὐχ ὅσα ἄλλα παρασκευαί,  
καὶ χορηγίαι πλούτου. Πάντα  
δὲ εἰς μέσον ἀθρόα κατατιθέντες,  
κοινὴν καρποῦνται τὸν ἀπάντων  
ὠφέλειαν. Οἰκοῦσι δὲ ἐν ταύτῳ,  
κατὰ θιάσους ἐταιρίας καὶ συσ-  
σίτια ποιοῦμενοι, καὶ πάντα ὑπὲρ  
τοῦ κοινωφελούς πραγματευόμε-  
νοι διατελοῦσιν. Ἀλλὰ ἐτέρων  
ἕτεραι πραγματεῖαι, αἷς ἐπαπο-  
δύντες ἀόκνως διαθλοῦσιν, οὐ κρυ-  
μὸν, οὐ θάλπος, οὐχ ὅσα ἀέρος  
νεωτερίσματα προφασίζόμενοι·  
πρὶν δὲ ἥλιον ἀνασχεῖν ἐπὶ τὰ συ-  
νήθη τρεπόμενοι, δυομένου μόλις  
ἐπανίασι χαίροντες, οὐχ ἥττον  
τῶν ἐν τοῖς γυμνικοῖς ἐξεταζόμε-  
νων ἀγῶσιν. Ὑπολαμβάνουσι  
γὰρ ἅττα ἂν ἐπιτηδεύσωσιν, εἶναι  
βιωφιλέστερα καὶ ἡδίω ψυχῇ  
καὶ σώματι τὰ γυμνάσματα καὶ  
πολυχρονιώτερα τῶν ἐν ἀθλή-  
σεσι, μὴ συναφηβῶντα τῇ τοῦ  
σώματος ἀκμῇ. Εἰσὶ γὰρ αὐτῶν,  
οἱ μὲν γεηπόνοι τῶν περὶ σπορὰν  
καὶ γεωργίαν ἐπιστήμονες. Οἱ  
δὲ ἀγγελάρχαι παντοδαπῶν θρεμ-  
μάτων ἡγεμόνες. Ἐνιοὶ δὲ σμήνην  
μελιττῶν ἐπιτροπεύουσι. Ἀλ-  
λοι δὲ δημιουργοὶ τῶν κατὰ  
τέχνας εἰσιν, ὑπὲρ τοῦ μηδὲν ὦν  
αἱ ἀναγκαῖαι χρεῖαι βιάζονται  
παθεῖν, οὐδὲν ἀναβαλλόμενοι  
τῶν εἰς πορισμὸν ἀνυπαίτιον.  
Ἐκ δὲ τῶν οὕτως διαφερόντων

wards old age, no longer flooded by  
the impulse of the body, nor led  
away by the passions, but enjoying  
that freedom which is not fictitious  
and alone really existing. Their life  
is the witness of their freedom. No  
one even can endure in any way to  
possess any thing in private, neither  
house, nor slave, nor land, nor  
cattle, nor any of those other things  
which are the apparatus and supplies  
of wealth. But they throw all  
together into the common stock,  
and enjoy in common the benefit of  
all. They live in the same way,  
making parties and companionships  
at meals in companies, and they pass  
their lives in transacting every thing  
for the common advantage. But all  
have different occupations, into which  
when they have once plunged they  
toil at them unceasingly, making no  
excuse of cold or heat, or of any  
other changes of the atmosphere.  
They turn to their accustomed tasks  
before the sun has risen, and hardly  
return from them when he sets, re-  
joicing no less than those whose  
strength is tried in gymnastic con-  
tests. For they deem the pursuits  
which they follow to be more profi-  
table to life and more pleasant to  
the soul and body and more lasting  
than those of the games, because  
they do not decay with the vigour  
of the body. For some of them are  
farmers, skilful about sowing and  
husbandry: others are herdsmen,  
keepers of all kinds of cattle; and  
some of them superintend hives of  
bees. Others are workers of the  
arts, neglecting nothing of innocent  
provision, in order to suffer nothing  
of those things which want compels  
men to suffer. From these different  
sources, each receives his pay, and

ἕκαστοι τὸν μισθὸν λαβόντες, ἐνὶ διδοάσι τῷ χειροτονηθέντι ταμία. Λαβὼν δὲ ἐκεῖνος αὐτίκα τὰ ἐπιτήδεια ὠνεῖται, καὶ παρέχει τροφὰς ἀφθόρους, καὶ τὰ ἄλλα ὧν ὁ ἀνθρώπινος βίος χρειώδης.

Οἱ δὲ ὁμοδίαιτοι καὶ ὁμοτράπεζοι, κατὰ ἐκάστην ἡμέραν εἰσὶ τοῖς αὐτοῖς ἀσμενίζοντες, ὀλυγοδείας ἐρασταί, πολυτέλειαν, ὡς ψυχῆς καὶ σώματος νόσον, ἐκτρέπομενοι. Κοινὴ δὲ οὐ τράπεζα μόνον, ἀλλὰ καὶ ἐσθῆς αὐτοῖς ἐστὶ. Πρόκεινται γὰρ χειμῶνι μὲν στρυφναὶ χλαῖναι, θέρει δὲ ἐξωμίδες εὐτελεῖς, ὡς εὐμαρῶς ἐξεῖναι τῷ βουλομένῳ, ἣν ἂν ἐθελήσοι λαβεῖν· ἐπειδὴ καὶ τὰ ἐνὸς ἀπάντων, καὶ τὰ πάντων ἔμπαλιν ἐνὸς ὑπέλληπται. Καὶ μὴν εἴ τις αὐτῶν ἀσθενήσειεν, ἐκ τῶν κοινῶν νοσηλεύεται, θεραπευόμενος ταῖς ἀπάντων ἐπιμελείαις καὶ φροντίσιν. Οἱ δὲ δὴ πρεσβύται, καὶ ἂν εἰ τύχοιεν ἄτεκνοι, καθάπερ οὐ πολὺπαιδες μόνον ἀλλὰ καὶ σφόδρα εὐπαιδες, ἐν εὐτυχესτάτῳ καὶ λιπαρωτάτῳ γήρᾳ τὸν βίον εἰώθασιν καταλύειν· ὑπὸ τοσοῦτων προνοίας ἀξιούμενοι καὶ τιμῆς, ἐκουσίῳ γνώμῃ μᾶλλον ἢ φύσεως ἀνάγκῃ θεραπεύειν ἀξιούντων. Ἐτι τοίνυν, ὅπερ ἢ μόνον ἢ μαλιστα τὴν κοινωνίαν ἔμελλε διαλύειν, ὀξυδερκέστερον ἰδόντες, γάμον παρητήσαντο, μετὰ τοῦ διαφερόντως ἀσκεῖν ἐγκράτειαν. Ἐσ-  
σαίων γὰρ οὐδεὶς ἄγεται γυναῖκα, διότι φίλαντον ἢ γυνή, καὶ ζηλότυπον οὐ μετρίως, καὶ δεινὸν ἀνδρὸς ἦθη παρασαλεύσαι, καὶ συνεχέσι γοητείαις ὑπάγεσθαι. Μελετήσαα γὰρ θῶπας λόγους, καὶ τὴν ἄλλην ὑπόκρισιν, ὥσπερ ἐπὶ σκηνῆς, ὅψεις καὶ ἀκοὰς

gives it over to one who is elected their steward. He then, receiving it, immediately buys necessaries and distributes food in abundance, and other things, of which human life stands in need.

But they live together and sit together at table every day, taking pleasure in the same things, lovers of contentment with a little, avoiding expence as a disease of soul and body. Not only is their table common, but also their raiment. For in winter rough cloaks are put forth, and in summer cheap vests without sleeves, and each may without difficulty take whichever he pleases; since the property of one is deemed to belong to all, and the property of all to belong to each one. And indeed, if any one of them should be sick, he has medical attendance out of the public fund, and is nursed by the attention and care of all. But their old men, even if they have no children, are accustomed to spend their lives in a happy and easy old age, as if they not only had many children, but were most fortunate in the character of them: for they receive forethought and honour from such, who deem it their duty to take care of them more from voluntary feeling than from the necessity of nature. Furthermore, seeing clearly a point which either alone or most of all was likely to dissolve their society, they have declined marriage, and practice continence to a remarkable degree. For no Essene ever marries a wife, because woman is selfish, and immoderately envious, and terribly shakes the morals of her husband, and leads him astray by continual enchantments. For she studies flattering words, and

ὅταν δαλεάσῃ, διηπατημένων οἷα ὑπηκόων, τὸν ἡγεμόνα νοῦν φενακίζει. Παῖδες δὲ εἰ γένοιντο, φρονήματος ὑποπλησθεῖσα καὶ παρρησίας, ὅσα κατὰ εἰρωνείαν πρότερον ὑπούλως ὑπηνίττετο, ταῦτα ἀπὸ εὐτολμοτέρου θράσους ἐκκαλεῖ, καὶ ἀναισχυντοῦσα βιάζεται πράττειν, ὧν ἕκαστον κοινωνίας ἐχθρόν. Ὁ γὰρ ἢ γυναικὸς φίλτροις ἐνδεθεὶς, ἢ τέκνων, ἀνάγκῃ φύσεως, προκηδόμενος, οὐκέτι πρὸς ἄλλους ὁ αὐτός ἐστιν, ἀλλὰ ἕτερος γέγονε, λεληθὼς ἀντὶ ἐλευθέρου δοῦλος. Οὗτος γοῦν ὁ βίος ἐστὶν αὐτῶν περιμάχητος. Ὡστε οὐκ ἰδιῶται μόνον, ἀλλὰ καὶ μεγάλοι βασιλεῖς ἀγάμενοι τοὺς ἄνδρας, τεθή-  
 πασι, καὶ τὸ σεμνὸν αὐτῶν ἀποδοχαῖς καὶ τιμαῖς ἔτι μᾶλλον σεμνοποιοῦσι.

other hypocrisy, as if on the stage, and when she has captivated the eyes and ears, her victims having been deceived because they were under her influence, she altogether nullifies the leading influence of the mind. But if she has children, she becomes filled with pride and audacity of speech, and calls forth with unrestrained effrontery what she before used dissemblingly to insinuate under the rose, and without shame she compels a man to do things every one of which is hostile to community. For paying regard to his wife through obedience to her charms, or to his children by the law of nature, he no longer behaves the same to others, but is become a different man, having imperceptibly changed from a free man to a slave. Such then is their enviable mode of life: so that not only private individuals, but also great kings have been smitten with admiration of those men, and exalt still more their exaltation by receptions and [other] honours.



## JOSEPHUS, A. D. 70.

The importance of this writer warrants a more extended account of him than has been given of the others quoted in this volume.

He was a Jew by birth, son of Mathias, a priest, born in Jerusalem, A. D. 37, of illustrious race, and lineally descended from a priestly family: by his mother's side he traced his genealogy up to the Asmonean princes; and grew up with a high reputation for early intelligence and memory; at 14, (he is his own biographer,) he was so fond of letters, that the chief priests used to meet at his father's house to put to him difficult questions on the law; at 16 he determined to acquaint himself with the three prevailing sects, the Pharisees, the Sadducees, and the Essenes, for though he had led for some time a diligent and studious life, he did not consider himself sufficiently acquainted with the character of each sect to decide which he should follow; having heard that an Essene, Banus, was living in the desert a hermit's life, making his raiment from the trees, his food from the earth's fruits, practising cold ablutions at all seasons, and using every means of mortification to increase his sanctity, Josephus, ambitious of emulating the fame of such an example of holy seclusion, joined him in his cell; but three years of ascetic life tamed his zealous ambition, he grew weary of the desert, abandoned his great example of painful devotion, and returned to the city, aged 19; there he joined the Pharisees; in his 26th year he undertook a voyage to Rome, to make interest in favour of certain priests, who had sent thither to answer some unimportant charge by Felix; on his voyage he was shipwrecked and in great danger; his ship foundered in the Hadriatic, 600 of the crew and passengers were cast into the sea, 80 contrived to swim, and were taken up by a ship from Cyrene. On his arrival at Puteoli, the usual landing-place, Josephus, making acquaintance with Aliturus, an actor, who was a Jew by birth, and from his pro-



fession in high credit with the empress Poppæa, obtained the release of the prisoners, as valuable presents from Poppæa, and returned home ; during all this time he studied diligently and mastered the Greek language, which few of his countrymen could write, and still fewer speak with correct pronounciation ; on his return home, he found the Jews disposed to revolt against the power of Rome ; after vainly endeavouring to oppose this determination, he joined their cause, and held various commands in the Jewish army ; at Jotapata in Galilee he signalised his military abilities in supporting a siege of 47 days against Vespasian and Titus, in a small town of Judea ; during the siege and capture, 40,000 men fell on the side of the Jews ; none were spared but women and children ; the number of captives amounted only to 1200, so faithfully had the Roman soldiery executed their orders of destruction ; Josephus saved his life by fleeing into a cave, where 40 of his countrymen had also taken refuge ; he dissuaded them from committing suicide, and when they had all drawn lots to kill one another, he and one other remained the last, and both surrendered themselves to Vespasian ; whose esteem he gained by foretelling that he would become one day master of the Roman empire.

Vossius thinks that Josephus, who, like the rest of his nation, expected at this period the coming of the Messiah, applied to Vespasian the prophecies which announced the advent of our Saviour, and remarks that he might have been the more sincere in so doing, as Jerusalem was not besieged. His prophecy having been accomplished two years afterwards, he obtained his freedom, and took the prænomens of Flavius, to indicate that he regarded himself as the emperor's freedman ; he was present during the whole siege of Jerusalem, and endeavoured to persuade his countrymen to capitulate ; whether he seriously considered resistance impossible, or, as he pretends, recognising the hand of God and the accomplishment of the prophecies in the ruin of his country. He was by no means held in the same estimation by the Roman army as by Titus ; they thought a traitor to his country might be a traitor to them, and

were apt to lay all their losses to his charge, as if he kept up secret intelligence with the besieged ; on the capture of the city, when Titus offered to him any boon he pleased, he chose the sacred books, and the lives of his brother and 50 friends ; he was afterwards permitted to select 190 of his friends and relatives from the multitude shut up in the temple to be sold for slaves ; his estate being within the Roman encampment, Titus assigned to him other lands in lieu of it ; Vespasian also conferred on him a considerable property in land ; Josephus lived afterwards at Rome, in high favour with Vespasian, Titus, and Domitian ; the last of these punished certain Jews and an eunuch, tutor to his son, who had falsely accused him ; exempted his estate from tribute, and advanced him to high honour ; he was a great favourite with the empress Domitia ; after his surrender he married a captive in Cæsarea, but in obedience, it may be presumed, to the law which prohibited such marriages to a man of priestly line, he discarded her, and married again in Alexandria ; by this latter wife he had three sons ; one only, Hyrcanus, lived to maturity ; but being dissatisfied with this wife's conduct, he divorced her also, and married a Cretan woman, from a Jewish family, of the first rank and opulence in the island, and of admirable virtue ; at Rome he wrote his " History of the Jewish War," in Hebrew, for the use of his own countrymen in the east, particularly those beyond the Euphrates ; he afterwards translated the work into Greek for the benefit of the western Jews and the Romans ; both king Agrippa and Titus bore testimony to its accuracy ; the latter ordered it to be placed in the Public Library, and signed it with his own hand as an authentic memorial of the times ; this work was translated into Latin in the fifth century, by Rufinus of Aquileia, or rather by Cassiodorus, *Muratori Antiq. Ital.* 3, 920 ; many years afterwards, about A. D. 93, Josephus published his great work " on the Antiquities of the Jews," in 20 books ; it forms a history of the chosen people from the creation to the reign of Nero ; he did not write this work for the use of his

countrymen, or even for the Hellenistic Jews ; his object was to make his nation better known to the Greeks and Romans, and to remove the contempt in which it was accustomed to be held ; the books of the Old Testament, and, where these failed, tradition and other historical monuments, were the sources whence he drew the materials for his work ; but in using these, he took care to remove from his narrative all which the religion of the Jews regarded as most worthy of veneration, not to shock the prejudices of the nations for whom he wrote ; he not only treats these books as mere human compositions, but allows himself the liberty of often adding to the recital of an event circumstances which change its entire nature ; in every part of the work in question, he represents his countrymen in a point of view calculated to conciliate the esteem of the masters of the world ; notwithstanding all this, the *Antiquities* are extremely interesting, as affording a faithful picture of Jewish manners in the time of the historian, and as filling up a void in ancient history of four centuries between the last books of the Old and those of the New Testament ; with similar views, Josephus wrote his “ Answer to Apion,” a celebrated grammarian of Egypt, who had given currency to many ancient fictions of Egyptian tradition about the Jews ; he likewise published his own Life, in answer to the statements of his old antagonist, Justus of Tiberias, who had sent forth a *History of the War*, written in Greek with considerable elegance ; when he died is uncertain ; history loses sight of him in his 56th or 57th year ; a work has been erroneously assigned to him which in some edd. of the Scriptures appears as the 4th Book of *Maccabees* ; a fragment also *on the Cause of the Universe*, preserved by John Philoponus, a Christian writer of the 7th century, has been incorrectly ascribed to Josephus.

As the works of Josephus, like those of Philo, turn wholly on the history and affairs of his countrymen the Jews, they cannot be adduced, like those of the Greek and



Latin writers, as furnishing only occasional notices of the Hebrew nation. But his account of the Essenes, to which he once belonged, and of which sect John the Baptist is thought to have been a member, is still more copious and interesting than that of Philo.

De Bello. Jud. II, 8, 2. Τρίτον δὲ ὃ δὴ καὶ δοκεῖ σεμνότητα ἀσκεῖν, Ἑσσηνοὶ καλοῦνται, Ἰουδαῖοι μὲν γένος ὄντες φιλάλληλοι δὲ καὶ τῶν ἄλλων πλεον. Οὗτοι τὰς μὲν ἡδονὰς ὡς κακίαν ἀποστρέφονται, τὴν δὲ ἐγκράτειαν, καὶ τὸ μὴ τοῖς πάθεαι ὑποπίπτειν, ἀρετὴν ὑπολαμβάνουσι. Καὶ γάμου μὲν ὑπεροψία παρ' αὐτοῖς, τοὺς δ' ἄλλοτρίους παῖδας ἐκλαμβάνοντες, ἀπαλοὺς ἔτι πρὸς τὰ μαθήματα, συγγενεῖς ἡγοῦνται, καὶ τοῖς ἡθεσι τοῖς ἑαυτῶν ἐντυποῦσι· τὸν μὲν γάμον, καὶ τὴν ἐξ αὐτοῦ διαδοχὴν, οὐκ ἀναιροῦντες, τὰς δὲ τῶν γυναικῶν ἀσελγείας φυλασσόμενοι, καὶ μηδεμίαν τηρεῖν πεπεισμένοι τὴν πρὸς ἓνα πίστιν.

3. Καταφρονηταὶ δὲ πλούτου, καὶ θαυμάσιον παρ' αὐτοῖς τὸ κοινωνητικόν, οὐδὲ ἔστιν εὐρεῖν κτήσει τινὰ παρ' αὐτοῖς ὑπερέχοντα. Νόμος γὰρ τοὺς εἰς τὴν αἵρεσιν εἰσιόντας δημεύειν τῷ τάγματι τὴν οὐσίαν. Ὡστε ἐν ἅπασιν μήτε πενίας ταπεινότητα φαίνεσθαι, μηδ' ὑπεροχὴν πλούτου, τῶν δὲ ἐκάστου κτημάτων ἀναμεμυγμένων μίαν ὥσπερ ἀδελφοῖς ἅπασιν οὐσίαν εἶναι. Κηλίδα δὲ ὑπολαμβάνουσι τὸ ἔλαιον, καὶ ἐὰν ἀλιφῇ τις ἄκων, σμήχεται τὸ σῶμα· τὸ γὰρ αὐχμεῖν ἐν καλῷ τίθενται, λευχειμνεῖν τε διαπαντός· χειροτονητοὶ

The third sect, which also seems to follow a severe discipline, are called Essenes, being Jews by birth, and more attached to one another than the others. These avoid pleasure as a vice, and deem continence and never yielding to their passions, to be a virtue. There is also a neglect of marriage among them, but taking the children of others, whilst still tender for learning, they look upon them as their own and impress them with their own character: not altogether impugning marriage and the succession [of our race through it], but guarding against the wantonness of woman, and because they are persuaded that women do not preserve their faith towards one man.

They are despisers of wealth, and their communism is wonderful, nor is it possible to find any one among them surpassing the rest in possessions: for it is a law among them that whoever enters their sect must give up his property to the order: so that among all of them you will not find either the lowness of poverty or the excess of wealth, but the possessions of each are thrown together, and all have the enjoyment of them alike as if they were brothers. They look upon oil as a pollution, and if a person is anointed with it even against his will, his body is wiped, for they

δὲ οἱ τῶν κοινῶν ἐπιμεληταὶ, καὶ ἀδιάίρετοι πρὸς ἀπάντων εἰς τὰς χρείας ἕκαστοι.

4. Μία δὲ οὐκ ἔστιν αὐτῶν πόλις, ἀλλ' ἐν ἐκάστη κατοικοῦσι πολλοί· καὶ τοῖς ἐτέρωθεν ἤκουσιν αἰρετισταῖς ἀναπέπταται τὰ παρ' αὐτοῖς ὁμοίως ὥσπερ ἴδια, καὶ πρὸς οὓς οὐ πρότερον εἶδον εἰσίσιασιν ὡς συνηθεστάτους· διὸ καὶ ποιοῦνται τὰς ἀποδημίας, οὐδὲν μὲν ὅλως ἐπικομιζόμενοι, διὰ δὲ τοὺς ληστὰς ἐνοπλοι. Κηδεμῶν δὲ ἐν ἐκάστη πόλει τοῦ τάγματος ἐξαιρέτως τῶν ξένων ἀποδείκνυται, ταμιεύων ἐσθῆτα καὶ τὰ ἐπιτήδεια. Καταστολὴ δὲ καὶ σχῆμα σώματος ὅμοιον τοῖς μετὰ φόβου παιδαγωγούμενοις παισίν. Οὔτε δὲ ἐσθῆτας οὔτε ὑποδήματα ἀμείβουσι, πρὶν ἢ διαρῥαγῆναι τὸ πρότερον παντάπασιν, ἢ δαπανηθῆναι τῷ χρόνῳ. Οὐδὲν δὲ ἐν ἀλλήλοις οὔτε ἀγοράζουσιν οὔτε πωλοῦσιν, ἀλλὰ τῷ χρήζοντι διδοὺς ἕκαστος τὰ παρ' αὐτοῦ, τὸ παρ' ἐκείνου χρήσιμον ἀντικομίζεται. καὶ χωρὶς δὲ τῆς ἀντιδόσεως, ἀκώλυτος ἢ μετάληψις αὐτοῖς παρ' ὧν ἂν ἐθελήσωσι.

5. Πρὸς γε μὴν τὸ Θεῖον ἰδίως εὐσεβεῖς· πρὶν γὰρ ἀνασχεῖν τὸν ἥλιον, οὐδὲν φθέγγονται τῶν βεβήλων, πατρίους δὲ τινας εἰς αὐτὸν εὐχὰς, ὥσπερ ἱκετεύοντες ἀνατεῖλαι· μετὰ ταῦτα πρὸς ἃς ἕκαστοι τέχνας ἴσασιν ὑπὸ τῶν ἐπιμελητῶν διαφίενται, καὶ μέχριπέμπτης ὥρας ἐργασάμενοι συντόνως, ἔπειτα πάλιν εἰς ἐν

deem it good to be foul and to be always dressed in white. The managers of their common property are elected, and each of these is undistinguishable from all with respect to their service.

There is no one city of them, but they dwell many in each: and to those of their sect who come from any other place every thing they have is thrown open to them, as if it were their own, and they visit those they have never seen before, as if they were their most intimate friends. Wherefore also they make their journeys from home, carrying nothing at all with them, but armed on account of robbers. A curator is appointed in each city of the order especially for strangers, and he dispenses clothes and necessaries. But the dress and bearing of their persons is like to children who are brought up in fear: they change neither their clothes nor their shoes, before that they are first altogether torn to pieces or worn out by time. They neither buy nor sell any thing to one another, but each one, giving of his own things to any one that needs, receives in return from him whatever may be of use. But even without giving in return, the obtaining from any one they please is to them unimpeded.

They are especially pious towards the deity; for before sun-rise, they speak not a word on worldly business, but [address] to him prayers used by their forefathers, as if supplicating him to rise. After this they are dismissed by their superintendents to the occupations which each is acquainted with, and work without ceasing until the fifth hour.

ἀθροίζονται χωρίον, ζωσάμενοί τε σκεπάσμασι λινοῖς, οὕτως ἀπολούονται τὸ σῶμα ψυχροῖς ὕδασι· καὶ μετὰ ταύτην τὴν ἀγνείαν, εἰς ἴδιον οἶκημα συνίασιν, ἔνθα μηδενὶ τῶν ἑτεροδόξων ἐπιτέτραπται παρελθεῖν· αὐτοὶ τε καθαρὸν καθάπερ εἰς ἅγιόν τι τέμενος παραγίνονται τὸ δειπνητήριον. Καὶ καθισάντων μεθ' ἡσυχίας, ὁ μὲν σιτοποιὸς ἐν τάξει παρατίθῃσιν ἄρτους, ὁ δὲ μάγειρος ἐν ἀγγεῖον ἐξ ἐνὸς ἐδέσματος ἐκάστῳ παρατίθῃσι. Προκατεύχεται δὲ ὁ ἱερεὺς τῆς τροφῆς, καὶ γεύσασθαί τινα πρὸ τῆς εὐχῆς ἀθέμιτον. Ἀριστοποιησάμενος ἐπεύχεται πάλιν· ἀρχομενοὶ τε καὶ πανόμενοι γεραίρουσι τὸν θεόν, ὡς χορηγὸν τῆς τροφῆς. Ἐπειτα ὡς ἱεράς καταθέμενοι τὰς ἐσθῆτας, πάλιν ἐπ' ἔργα μέχρι δείλης τρέπονται. Δειπνοῦσι δὲ ὑποστρέψαντες ὁμοίως συγκαθεζομένων τῶν ξένων, οἳ τύχοιεν αὐτοῖς παρόντες. Οὐδὲ κραυγὴ ποτε τὸν οἶκον, οὔτε θόρυβος μολύνει, τὰς δὲ λαλιὰς ἐν τάξει παραχωροῦσιν ἀλλήλοις· καὶ τοῖς ἔξωθεν, ὡς μυστήριόν τι φρικτὸν, ἢ τῶν ἔνδον σιωπῇ καταφαίνεται. Τούτου δὲ αἴτιον ἡ διηνεκὴς νῆψις, καὶ τὸ μετρεῖσθαι παρ' αὐτοῖς τροφήν καὶ ποτὸν μέχρι κόρου.

6. Τῶν μὲν οὖν ἄλλων, οὐκ ἔστιν ὃ, τι μὴ τῶν ἐπιμελητῶν προαταξάντων ἐνεργούσι· δύο δὲ ταῦτα παρ' αὐτοῖς αὐτεξούσια, ἐπικουρία καὶ ἔλεος. Βοηθεῖν τε γὰρ τοῖς ἀξίοις, ὁπόταν δέωνται, καὶ κατ' αὐτοὺς ἀφίεται, καὶ τροφὰς ἀπορουμένοις ὀρέγειν·

Then they again come together into one place, and having girded themselves with linen coverings, they then wash the body with cold water. After this purification, they go together into a private house, where it is not allowed for any one of a different sect to enter, and themselves go clean to the supper-table as if it were a sacred place. When they have taken their seats at leisure, the bread-maker puts bread before them in order, and the cook puts before each one a dish consisting of one kind of meat. The priest prays before they eat, and it is unlawful for any one to eat before the prayer. When he has ended his meal, he prays again, and thus both beginning and ending they honour God, as the giver of the food. After this they lay aside their clothes as if they were sacred, and again turn to their task until the evening. Then they sup together after their return in the same manner, and the strangers who happen to be among them, sit down at table with them. Their houses are never disturbed by shouting or by clamour, but they allow one another to speak in turn, and to those without the silence within appears to be a terrible mystery. The cause of this is their constant sobriety, and their having their meat and drink dealt out to them short of satiety.

Now in all other matters there is nothing which they do without command of their superintendents ; but there are two services which they render spontaneously, help and compassion. For it is allowed them of their own accord to assist the worthy when they are in need, and to sup-



τὰς δὲ εἰς τοὺς συγγενεῖς μεταδόσεις οὐκ ἔξεστι ποιεῖσθαι δίχα τῶν ἐπιτρόπων. Ὀργῆς ταμίαι δίκαιοι, θυμοῦ καθεκτικοὶ, πίστεως προστατάται, εἰρήνης ὑπουργοί. Καὶ πᾶν μὲν τὸ ῥηθὲν ὑπ' αὐτῶν ἰσχυρότερον ὄρκου· τὸ δὲ ὁμνύειν αὐτοῖς περιίσταται, χεῖρόν τι τῆς ἐπιγορκίας ὑπολαμβάνοντες. Ἡδὴ γὰρ κατεγνώσθαι φασὶ τὸν ἀπιστούμενον, δίχα θεοῦ. Σπουδάζουσι δὲ ἐκτόπως περὶ τὰ τῶν παλαιῶν συγγράμματα, μάλιστα τὰ πρὸς ὠφέλειαν ψυχῆς καὶ σώματος ἐκλέγοντες. Ἐνθεν αὐτοῖς πρὸς θεραπείαν παθῶν, ῥίζαι τε ἀλεξιτήριοι, καὶ λίθων ιδιότητες ἀνερευνῶνται.

7. Τῷ δὲ ζηλοῦντι τὴν αἵρεσιν αὐτῶν οὐκ εὐθὺς ἡ παρόδος, ἀλλ' ἔπ' ἐνιαυτὸν ἔξω μένουσι τὴν αὐτὴν ὑποτίθενται δίαιταν, ἀξινάριόν τε, καὶ τὸ προειρημένον περίζωμα, καὶ λευκὴν ἐσθῆτα δόντες. Ἐπειδὴν δὲ τούτῳ τῷ χρόνῳ πείραν ἐγκρατείας δῶ, πρόσσεισι μὲν ἔγγιον τῇ διαίτῃ, καὶ καθαρωτέρων τῶν πρὸς ἀγνείαν ὑδάτων μεταλαμβάνει, παραλαμβάνεται δὲ εἰς τὰς συμβιώσεις οὐδέπω. Μετὰ γὰρ τὴν τῆς καρτερίας ἐπίδειξιν, δυσὶν ἄλλοις ἔτεσι τὸ ἦθος δοκιμάζεται· καὶ φανεὶς ἄξιος, οὕτως εἰς τὸν ὄμιλον ἐγκρίνεται. Πρὶν δὲ τῆς κοινῆς ἄψασθαι τροφῆς, ὄρκους αὐτοῖς ὁμνυσι φρικώδεις, πρῶτον μὲν εὐσεβήσκειν τὸ θεῖον, ἔπειτα τὰ πρὸς ἀνθρώπους δίκαια φυλάξκειν, καὶ μήτε κατὰ γνώμην βλάψκειν τινὰ μήτε ἐξ ἐπιτάγματος, μισήσκειν δὲ αἰεὶ τοὺς ἀδίκους καὶ συναγωνιεῖσθαι τοῖς

ply food to those who are in want of it: but to make gifts to their own kindred is not lawful without their curators. They are just in regulating their anger, restrain their passion, are champions of fidelity, and ministers of peace. Every thing that is spoken by them is firmer than an oath, but they shun swearing, thinking it worse than perjury: for they say that he who is not believed without the name of God is already condemned. They are extremely studious about the writings of the ancients, selecting especially those which are useful to soul and body. From which cause they have found out for the cure of sufferings, both healing roots and properties of stones.

To one who aims at joining this sect, admission is not easy; but they impose on him, whilst remaining one year without, the same mode of life, giving him a hatchet, the girdle aforesaid, and a white dress. But when in this space of time he has given proof of his continence, he approaches nearer to their mode of life, and partakes of the purer waters of cleansing, but he is not yet admitted to live with them; for after the proof of his continence, his moral character is proved during two years more, and, when he has shewn himself worthy, he is thus adjudged to be of their number. But before he touches food in common with them, he swears to them shuddering oaths, first that he will be pious towards the deity, then that he will observe the rules of justice towards men, and will hurt no one either of his own accord or by command, but will always hate

δικαίοις· τὸ πιστὸν αἰεὶ παρέξειν πᾶσι, μάλιστα δὲ τοῖς κρατοῦσιν, οὐ γὰρ δίχα θεοῦ περιγίνεσθαι τινι τὸ ἄρχειν. Καὶ αὐτὸς ἄρχη, μηδὲ πώποτε ἐξυβρίζειν εἰς τὴν ἐξουσίαν. Μηδὲ ἐσθῆτι, ἢ τινι πλείονι κόσμῳ τοὺς ὑποτεταγμένους ὑπερλαμπρύνεσθαι. Τὴν ἀλήθειαν ἀγαπᾶν αἰεὶ, καὶ τοὺς ψευδομένους ἐλέγχειν προβάλλεσθαι· χεῖρας κλοπῆς, καὶ ψυχὴν ἀνοσίου κέρδους καθαρὰν φυλάξειν. Καὶ μήτε κρύψειν τί τοὺς αἰρετιστάς, μήτε ἐτέροις αὐτῶν τί μηνύσειν, καὶ μέχρι θανάτου τις βιάζεται. Πρὸς τούτοις ὁμνύουσι μηδενὶ μὲν μεταδοῦναι τῶν δογμάτων ἐτέρως, ἢ ὡς αὐτὸς μετέλαβεν· ἀφέξεσθαι δὲ ληστείας, καὶ συντηρήσειν ὁμοίως τὰ τε τῆς αἵρεσεως αὐτῶν βιβλία καὶ τῶν ἀγγέλων ὀνόματα. Τοιούτοις μὲν ὄρκους τοὺς προσιόντας ἐξασφαλίζουνται.

8. Τοὺς δὲ ἐπ' ἀξιοχρέοις ἀμαρτήμασιν ἀλόντας, ἐκβάλλουσι τοῦ τάγματος· ὁ δὲ ἐκκριθεὶς, οἰκτίστῳ πολλάκις μόρῳ διαφθείρεται. Τοῖς γὰρ ὄρκους καὶ τοῖς ἐθεσιν ἐνδεδεμένος οὐδὲ τῆς παρὰ τοῖς ἄλλοις τροφῆς δύναται μεταλαμβάνειν, ποηφαγῶν δὲ καὶ λιμῷ τὸ σῶμα τηκόμενος διαφθείρεται· διὸ δὴ πολλοὺς ἐλεήσαντες ἐν ταῖς ἐσχάταις ἀναπνοαῖς ἀνέλαβον, ἱκανὴν ἐπὶ τοῖς ἀμαρτήμασιν αὐτῶν τὴν μέχρι θανάτου βάσανον ἡγούμενοι.

9. Περι δὲ τὰς κρίσεις ἀκρι-

the unrighteous, and fight on the side of the righteous : that he will always show fidelity to all, but especially to rulers, for no one is a ruler without the will of God : and that, if he himself becomes a ruler, he will never carry insolence into his authority, nor outshine those placed under him, in dress or by any superior ornament ; always to love virtue, and make a point of refuting those who tell lies : to keep his hands from theft, and his soul pure from unholy gain : and neither to hide any thing from those of his sect, nor to communicate to others any of their secrets, though any one might use force towards him even to death. In addition to all this they swear to impart their doctrines to no one in any other manner than as they were imparted to themselves ; to abstain from robbery, and to preserve equally both the books of their sect and the names of the angels. By such oaths they secure their proselytes.

But they cast out of their order those who are caught in important crimes, and he who is separated, often dies by a most pitiable fate. For being bound by the oaths and the customs, he cannot partake of the food of other men, but perishes eating herbs and wasting his body by hunger. Wherefore indeed they take back many from compassion when at the last gasp, thinking the torment they have suffered even to death's door is enough for their offences.

In their judgments they are ac-

βέστατοι, καὶ δίκαιοι· καὶ δικάζουσι μὲν οὐκ ἐλάττους τῶν ἑκατὸν συνελθόντες. τὸ δὲ ὀρίσθην ὑπ' αὐτῶν ἀκίνητον. Σέβας δὲ μέγιστον παρ' αὐτοῖς μετὰ τὸν θεόν, τὸ ὄνομα τοῦ νομοθέτου. Κὰν βλασφημήσῃ τις εἰς τοῦτον, κολάζεσθαι θανάτῳ. Τοῖς δὲ πρεσβυτέροις ὑπακούειν καὶ τοῖς πλείοσιν, ἐν καλῷ τίθενται. δέκα γοῦν συγκαθεζομένων, οὐκ ἂν λαλήσειέ τις ἀκόντων τῶν ἐννέα. Καὶ τὸ πτύσαι δὲ εἰς μέσους ἢ τὸ δεξιὸν μέρος φυλάσσονται· καὶ ταῖς ἐβδομάσιν ἔργων ἐφάπτεσθαι, διαφορώτατα Ἰουδαίων ἀπάντων. Οὐ μόνον γὰρ τροφὰς ἑαυτοῖς πρὸ ἡμέρας μιᾶς παρασκευάζουσιν, ὥς μηδὲ πῦρ ἐναύοιεν ἐκείνῃ τῇ ἡμέρᾳ, ἀλλ' οὐδὲ σκευὸς τι μετακινήσαι θαρρόουσιν, οὐδὲ ἀποπατεῖν. Ταῖς δὲ ἄλλαις ἡμέραις βόθρον ὀρύσσοντες βάθος ποδιαῖον τῇ σκαλίδι, τοιοῦτον γάρ ἐστι τὸ διδόμενον ὑπ' αὐτῶν ἀξινίδιον τοῖς νεοσυστάτοις, καὶ περικαλύψαντες θοιματίῳ, ὥς μὴ τὰς αὐγὰς ὑβρίζοιεν τοῦ θεοῦ, θακεύουσιν εἰς αὐτὸν, ἔπειτα τὴν ἀνορυχθεῖσαν γῆν ἐφέλκουσιν εἰς τὸν βόθρον, καὶ τοῦτο ποιοῦσι τοὺς ἐρημοτέρους τόπους ἐκλεγόμενοι. Καίπερ δὴ φυσικῆς οὐσης τῆς τῶν σωματικῶν λυμάτων ἐκκρίσεως, ἀπολούεσθαι μετ' αὐτὴν καθάπερ μεμιαμμένοις ἔθιμον.

10. Διήρηνται δὲ, κατὰ χρόνον τῆς ἀσκήσεως, εἰς μοίρας τέσσαρας· καὶ τοσοῦτον οἱ μεταγενέστεροι τῶν προγενεστέρων

curate and just, and they come together no fewer than an hundred when they judge. That which is once determined by them is never afterwards disturbed. Their greatest glory after God is the name of their lawgiver: and if any one blaspheme against him, he is punished with death. They deem it right to obey their elders and the wish of the majority: for instance, if ten are sitting together, none of them would speak, if the other nine were unwilling. They also are careful not to spit in the midst of them, or to the right side, and not to touch work on the seventh days, the most of all the Jews: for they not only prepare food for themselves one day before, that they may not even light a fire on that day; but they do not dare even to move a vessel from one place to another, nor even to go aside [to ease themselves]. But on the other days they dig a pit a foot deep with the little spade, (for such is the nature of the little axe that is given by them to new-comers) and wrapping themselves round with their garment, that they may not insult the rays of the god, they sit over it, then rake back into the ditch the earth that was dug out, and this they do, selecting the most out of the way places; and, though the voiding of the excrement of the body is natural, it is customary for them to wash after it, as if they had been defiled.

They are divided, according to the length of their following the order, into four classes: and the juniors are so inferior to the seniors, that if



ἐλαττοῦνται, ὥστε εἰ ψαύσειαν αὐτῶν ἐκείνους ἀπολούεσθαι, καθάπερ ἄλλοφύλῳ συμφυρέντας. Καὶ μακρόβιοι μὲν, ὥς τοὺς πολλοὺς ὑπὲρ ἑκατὸν παρατείνειν ἔτη, διὰ τὴν ἀπλότητα τῆς διαίτης, ἐμοί γε δοκεῖν, καὶ τὴν εὐταξίαν. Καταφρονηταὶ δὲ τῶν δεινῶν, καὶ τὰς μὲν ἀλγηδόνας νικῶντες τοῖς φρονήμασι, τὸν δὲ θάνατον, εἰ μετ' εὐκλείας προσίοι, νομίζοντες ἀθανασίας ἀμείνω· διήλεγξε δ' αὐτῶν ἐν ἅπασιν τὰς ψυχὰς ὁ πρὸς Ῥωμαίους πόλεμος. Ἐν ᾧ στρεβλούμενοι καὶ λυγιζόμενοι, καιόμενοί τε καὶ κλώμενοι, καὶ διὰ πάντων ὀδεύοντες τῶν βασανιστηρίων, ἵνα ἢ βλασφημήσωσι τὸν νομοθέτην, ἢ φάγωσί τι τῶν ἀσυνήθων, οὐδέτερόν τι ὑπέμειναν παθεῖν, ἀλλ' οὐδὲ κολακεῦσαί ποτε τοὺς αἰκιζομένους, ἢ δακρῦσαι. Μειδιῶντες δὲ ἐν ταῖς ἀλγηδόσι, καὶ κατειρωνευόμενοι τῶν τὰς βασάνους προσφερόντων, εὐθυμοὶ τὰς ψυχὰς ἠφίεσαν, ὥς πάλιν κομιούμενοι.

11. Καὶ γὰρ ἔρρωται παρ' αὐτοῖς ἡδε ἡ δόξα, φθαρτὰ μὲν εἶναι τὰ σώματα, καὶ τὴν ὕλην οὐ μόνιμον αὐτοῖς, τὰς δὲ ψυχὰς ἀθανάτους ἀεὶ διαμένειν, καὶ συμπλέκεσθαι μὲν, ἐκ τοῦ λεπτοτάτου φοιτώσας αἰθέρος, ὥσπερ εἴρκταις τοῖς σώμασιν ἵνυγιν τι φυσικῇ κατασπώμενας. Ἐπειδὰν δὲ ἀνεθῶσι τῶν κατὰ σάρκα δεσμῶν, οἷα δὴ μακρὰς δουλείας ἀπηλλαγμένας τότε χαίρειν καὶ μετεώρους φέρεσθαι. Καὶ ταῖς μὲν ἀγαθαῖς, ὁμοδο-

they touch them, they must wash themselves, as if they had been contaminated by a foreigner; and so long-lived, that the greater number of them reach beyond an hundred years, through the simple nature of their diet, as it seems to me, and their good discipline. They are despisers of dangers; they overcome sorrows by greatness of spirit, and regard death, if it come with glory, as better than immortality. The war against the Romans proved their spirit in every thing; in which though tortured and twisted, burnt and broken, and made to go through all kinds of instruments of torture, that they might either blaspheme their lawgiver, or eat something of what they were not used to, they endured so as not to do either of these things, nor even to flatter their tormentors, or to shed a tear: but smiling amid their griefs, and bantering those who inflicted the torments upon them, they gave up their lives readily, as if about to receive them back again.

For this opinion also is confirmed among them, that the bodies of men are perishable, and their substance not permanent: but that their souls always remain immortal, and coming forth out of the thinnest air are joined to their bodies as to prisons, being attracted by some physical attraction. But when they are set free from the bonds according to the flesh, that then they rejoice and are borne aloft as if set free from a long slavery. And in the case of good souls, they declare

ζοῦντες παισὶν Ἑλλήνων, ἀποφαίνονται τὴν ὑπὲρ ὠκεανὸν δέλαιταν ἀποκεῖσθαι, καὶ χῶρον οὔτε ὄμβροισι, οὔτε νιφετοῖς, οὔτε καύμασι βαρυνόμενον, ἀλλ' ὃν ἐξ ὠκεανοῦ πραῦς ἀεὶ ζέφυρος ἐπιπνέων ἀναψύχει· ταῖς δὲ φαύλαις ζοφώδῃ καὶ χειμέριον ἀφορίζονται μυχὸν, γέμοντα τιμωριῶν ἀδιαλείπτων. Δοκοῦσι δέ μοι κατὰ τὴν αὐτὴν ἔννοιαν Ἕλληνες, τοῖς τε ἀνδρείοις αὐτῶν, οὓς Ἡρώας καὶ Ἡμιθέους καλοῦσι, τὰς μακάρων νήσους ἀνατεθεικέναι· ταῖς δὲ τῶν πονηρῶν ψυχαῖς, καθ' ἅδου τὸν ἀσεβῶν χῶρον, ἔνθα καὶ κολαζόμενους τινὰς μυθολογοῦσι, Σισύφους καὶ Ταντάλους, καὶ Ἰξίονας, καὶ Τιτυοὺς, πρῶτον μὲν αἰδίους ὑφιστάμενοι τὰς ψυχὰς, ἔπειτα εἰς προτροπὴν ἀρετῆς καὶ κακίας ἀποτροπὴν. Τοὺς τε γὰρ ἀγαθοὺς γίνεσθαι κατὰ τὸν βίον ἀμείνους, ἐλπίδι τιμῆς καὶ μετὰ τὴν τελευτὴν, τῶν τε κακῶν ἐμποδίζεσθαι τὰς ὁρμὰς δέει, προσδοκῶντων, εἰ καὶ λάθοιεν ἐν τῷ ζῆν, μετὰ τὴν διάλυσιν ἀθάνατον τιμωρίαν ὑφέξειν. Τάδε μὲν οὖν Ἐσσηνοὶ περὶ ψυχῆς θεολογοῦσιν, ἄφυκτον δέλεαρ τοῖς ἁπαξ γευσασμένοις τῆς σοφίας αὐτῶν ἐγκαθιέντες.

12. Εἰσὶ δὲ ἐν αὐτοῖς οἱ καὶ τὰ μέλλοντα προγινώσκον ὑπὸ πνεύματι, βίβλοις ἱεραῖς, καὶ διαφόροις ἀγνέλαις, καὶ προφη-

in agreement with the children of the Greeks, that a residence above the heavens is allotted, and a place that suffers from neither rains nor snows, nor heats, but one which the mild zephyr from the ocean always blows over and refreshes. But for bad souls they set apart a dark and wintry den, full of never-ending punishment. But it seems to me that the Greeks, according to the same idea, have assigned the islands of the blessed to those manly persons among them, whom they call Heroes and Demigods, but to the souls of the wicked the place of the unholy in Hades, where also they have the fable that certain persons suffer punishment, Sisyphuses, and Tantaluses; and Ixions, and Tityoses, first, because they hold that souls are immortal, and next for exhortation to virtue and the discouragement of vice: for that both good men become better in their lives, by the hope of reward even after death, and the impulses of the bad are checked by fear, if they expect that they shall suffer everlasting punishment after death, even if they escape in life. Such are the theological doctrines of the Essenes concerning the soul, which let down an unavoidable bait to those who have once tasted of their philosophy.

There are also some among them, who profess to foreknow future events, being educated in the sacred books and different purifications, and the sayings of the prophets.

τῶν ἀποφθέγμασιν ἐμπαιδοτρι-  
βούμενοι. Σπάνιον δὲ εἵποτε  
ἐν ταῖς προαγορεύσεσιν ἀστο-  
χήσουσιν.

But it is rarely that they shall miss  
the mark in their predictions.

13. Ἔστι δὲ καὶ ἕτερον Ἑσ-  
σηνῶν τάγμα, ὃ δίαιταν μὲν καὶ  
ἔθῃ καὶ νόμιμα τοῖς ἄλλοις ὁμο-  
φρονοῦν, διεστὸς δὲ τῇ κατὰ  
γάμου δόξῃ· μέγιστον γὰρ ἀπο-  
κόπτειν οἶονται τοῦ βίου μέρος,  
τὴν διαδοχὴν, τοὺς μὴ γαμοῦν-  
τας, μᾶλλον δὲ, εἰ πάντες τὸ  
αὐτὸ φρονήσκειαν, ἐκλιπεῖν ἅπαν  
τὸ γένος τάχιστα. Δοκιμάζον-  
τες μὲν τοι τριετία τὰς γαμετὰς,  
ἐπειδὰν τρεῖς καθαρθῶσιν εἰς πεῖ-  
ραν τοῦ δύνασθαι τέκτειν, οὕτως  
ἄγονται. Ταῖς δὲ ἐγκύμοσιν  
οὐχ ὁμιλοῦσιν, ἐκδεικνύμενοι, τὸ  
μὴ δι' ἡδονὴν, ἀλλὰ τέκνων χρεῖ-  
αν, γαμεῖν. Λουτρὰ δὲ ταῖς  
γυναιξὶν ἀμπεχομέναις ἐνδύμα-  
τα, καθάπερ τοῖς ἀνδράσιν ἐν  
περιζώματι. Τοιαῦτα μὲν ἔθῃ  
τοῦδε τοῦ τάγματος.

There is also another rule of  
Essenes, which agrees with the others  
in way of life and customs and laws,  
but differs in doctrine about marri-  
age. For they think that those  
who do not marry, cut off the great-  
est part of life, the succession of the  
species, or rather that, if all were to  
think the same, the whole race  
would soon fail. They try their  
wives three years, and when they  
have three times been purified as a  
proof of their being able to bear  
children, they thus marry them.  
But they do not consort with their  
wives when with child, showing that  
they marry, not for the sake of  
pleasure, but for the sake of chil-  
dren. The bath is taken by their  
women with bathing-dresses, as also  
by the men with a girdle on. Such  
are the habits of this order.

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From the Essenes, we turn to another feature of this  
writer's works which merits our attention. Although the  
bible was the principal source from which he drew the  
materials for his history, yet Josephus cites many other  
authors, Greek, Roman, and Oriental, and gives large ex-  
tracts from their works, alluding expressly to some of the



most prominent events related in Jewish history. But, as the works of these writers are wholly lost, we have no means of testing the accuracy of these quotations, which, coming through the medium of a translation, may have been made to receive such slight modification as the translator unintentionally has given them. It seems better therefore to produce them here, as speaking not with their own mouth, but in the words of Josephus himself.

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### LYSIMACHUS, B. C. 400 ?

The earliest Greek writer quoted by Josephus is Lysimachus ; Josephus describes him as a violent enemy of the Jewish people, and ascribes to his malignity the contemptuous style in which he wrote of every thing connected with them. I can find no indication of the time when he lived ; but MEIER, in his *Judaica*, ascribes him to the year 400 [?] before Christ.

*Jos. c. Ap. I, 34. Λέγει γὰρ [Λυσίμαχος].*

“Ἐπὶ Βοκχόρεως τοῦ Αἰγυπτίων βασιλέως, τὸν λαὸν τῶν Ἰουδαίων, λεπρούς ὄντας καὶ ψωρούς, καὶ ἄλλα νοσήματα τινα ἔχοντας, εἰς τὰ ἱερὰ καταφεύγοντας μεταίτειν τροφήν. Πάμπόλλων δὲ ἀνθρώπων νοσηλῶ περιπεσόντων, ἀκαρπῶ ἐν τῇ Αἰγύπτῳ γενέσθαι. Βόκχοριν δὲ τὸν τῶν Αἰγυπτίων βασιλέα εἰς Ἀμμωνα πέμψαι περὶ τῆς ἀκαρπίας τοὺς μαντευσομέ-

The words of Lysimachus are these :

“In the time of Bocchoris king of the Egyptians the people of the Jews, being leprous and scabby, and having some other diseases, fled to the temples and asked food : but very many men having fallen into disease, there was a dearth in Egypt. But Bocchoris the king of the Egyptians sent to Ammon persons to consult about the dearth : and the god told

νοὺς· τὸν θεὸν δὲ εἰπεῖν, τὰ ἱερὰ καθάραι ἀπ' ἀνθρώπων ἀνάγνων καὶ δυσσεβῶν, ἐκβαλόντα αὐτοὺς ἐκ τῶν ἱερῶν εἰς τόπους ἐρήμους, τοὺς δὲ ψωροὺς καὶ λεπροὺς βυθίσαι, ὥς τοῦ ἡλίου ἀγανακτοῦντος ἐπὶ τῇ τούτων, ζωῇ καὶ τὰ ἱερὰ ἀγνίσαι, καὶ οὕτω τὴν γῆν καρποφορήσειν. Τὸν δὲ Βόκχοριν τοὺς χρησμοὺς λαβόντα, τοὺς τε ἱερεῖς καὶ ἐπιβωμίτας προσκαλεσάμενον, κελεῦσαι ἐπιλογὴν ποιησαμένους τῶν ἀκαθάρτων, τοῖς στρατιώταις τούτους παραδοῦναι κατὰ ξειν αὐτοὺς εἰς τὴν ἔρημον. Τοὺς δὲ λεπροὺς εἰς μολυβδίνους χάρτας ἐνδήσαντας, ἵνα καθῶσιν εἰς τὸ πέλαγος. Βυθισθέντων δὲ τῶν λεπρῶν καὶ ψωρῶν, τοὺς ἄλλους συναθροισθέντας εἰς τόπους ἐρήμους ἐκτεθῆναι ἐπ' ἀπωλείᾳ, συναχθέντας δὲ βουλευσασθαι περὶ αὐτῶν, νυκτὸς δ' ἐπιγενόμενης, πῦρ καὶ λύχνους καύσαντας φυλάττειν ἑαυτοὺς, τὴν τ' ἐπιούσαν νύκτα νηστεύσαντας, ἰλάσκεσθαι τοὺς θεοὺς, περὶ τοῦ σῶσαι αὐτούς. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Μωϋσῆν τινα συμβουλευσάμενον αὐτοῖς, παραβαλλομένους μίαν ὁδὸν τέμνειν, ἄχρις ἂν ἔλθωσιν εἰς τόπους οἰκουμένους. Παρακελεύεσθαι τε αὐτοῖς, μήτε ἀνθρώπων τινὲς εὐνοήσιν, μήτε ἄριστα συμβουλεύσειν, ἀλλὰ τὰ χείρονα· θεῶν τε ναοὺς καὶ βωμοὺς, οἷς ἂν περιτύχωσιν, ἀνατρέπειν. Συναινεσάντων δὲ τῶν ἄλλων, τὰ δοχθέντα ποιούντας διὰ τῆς ἐρήμου πορεύεσθαι, ἱκανῶς δὲ ὀχληθέντας ἐλθεῖν εἰς τὴν οἰκουμένην χώραν, καὶ τοὺς τε ἀνθρώπους ὑβρίζοντας, καὶ τὰ ἱερὰ

them to clear the temples of impure and wicked men, casting them out of the temples into desert places, and to drown the scabby and leprous persons, seeing that the sun was offended at the life of these, and to purify the temples, and thus the land would bear fruit. But Bocchoris, having received the oracles, and having called to him the priests and attendants on the altars, bade them when they had made choice of the impure, to deliver them to the soldiers to lead them into deserts: but binding the leprous in sheets of lead that they might sink them in the sea: but when the lepers and the scabby were sunk, that the others being collected together were then cast out into desert places for destruction: but that when these were collected together they deliberated concerning themselves, and, when night came on, having kindled a fire and torches they guarded themselves, and the next night fasting they propitiated the gods about saving themselves: but on the following day one Moses advised them to make a venture and push their way right forward until they should come to inhabited places; and he exhorted them neither to show any good will to any man, nor to take thought for their good but for their harm, and to overturn the shrines and altars of the gods which they should fall in with. But when the others consented, they proceeded through the desert doing what had been determined on, and after having been much troubled they came into the inhabited country, and both insulting the people, and plundering and burning the temples, they came into

συλῶντας καὶ ἐμπρήσαντας, ἔλ-  
θεῖν εἰς τὴν νῦν Ἰουδαίαν προσ-  
αγορευομένην. Κτίσαντας δὲ  
πόλιν ἐνταῦθα κατοικεῖν. Τὸ  
δὲ ἄστυ τοῦτο Ἱερόσυλα ἀπὸ  
τῆς ἐκείνων διαθέσεως ὠνομάσ-  
θαι. Ὑστερον δ' αὐτοὺς ἐπι-  
κρατήσαντας, χρόνῳ διαλλάξαι  
τὴν ὀνομασίαν πρὸς τὸ ὀνειδί-  
ζεσθαι, καὶ τὴν τε πόλιν Ἱερο-  
σόλυμα, καὶ αὐτοὺς Ἱεροσολύ-  
μους προσαγορεύεσθαι.

Ibid. II, 14. Λυσίμαχος καί  
τινες ἄλλοι τὰ μὲν ὑπ' ἀγνοίας,  
τὸ πλεῖστον δὲ κατὰ δυσμένειαν  
περί τε τοῦ νομοθετήσαντος ἡμῖν  
Μωϋσέως, καὶ περὶ τῶν νόμων  
πεποίηνται λόγους οὔτε δικαίους,  
οὔτε ἀληθεῖς, τὸν μὲν ὡς γόητα  
καὶ ἀπατεῶνα διαβάλλοντες,  
τοὺς νόμους δὲ κακίας ἡμῖν καὶ  
οὐδεμιᾶς ἀρετῆς φάσκοντες εἶναι  
διδασκάλους.

Ibid. 33. Εἶτα Λυσίμαχοι  
καὶ Μόλωνες, &c. ὡς πάνν ἡμᾶς  
φauλοτάτους ἀνθρώπων λοιδο-  
ροῦσιν.

the land now called Judæa, and  
building a city dwelt there. This  
town was called Hierosyla from their  
way of life : but afterwards they  
having gained the mastery, in time  
changed the name which pointed to  
their reproach, and called both the  
city Hierosolyma and themselves  
Hierosolymites.

Lysimachus and some others,  
partly from ignorance, but mostly  
from hostility, have made statements  
neither just nor true, about our law-  
giver Moses and about the laws,  
slandering the one as a magician  
and a cheat, and saying that the  
laws are the teachers to us of vice  
and of no virtue.

Then Lysimachus and the Molo's  
&c. abuse us as being altogether the  
worst of men.

### BEROSUS, B. C. 320.

The next writer is Berosus, a Babylonian historian, in  
the time of Alexander the Great. He was a priest in the  
temple of Belus or Bel, and by his intercourse with the  
Macedonian invaders he learnt the Greek language, and  
afterwards removed into Greece, where he taught astro-  
nomy and astrology. He wrote a *History of the Chaldæ-  
ans*, for which his knowledge of the Babylonian records  
gave great facilities. Fragments of this work are preser-  
ved by Josephus and Eusebius.



Antiq. I, 7, 2. Μνημονεύει δὲ τοῦ πατρὸς ἡμῶν Ἀβράμου Βηρωσσὸς, οὐκ ὀνομάζων, λέγων οὕτως· “ Μετὰ τὸν κατακλυσμὸν δεκάτῃ γενεᾷ, παρὰ Χαλδαιοῖς τις ἦν δίκαιος ἀνὴρ καὶ μέγας, καὶ τὰ οὐράνια ἔμπειρος.

Ant. X, 11, 1. Μέμνηται δ' αὐτοῦ τῶν πράξεων καὶ Βηρωσσὸς ἐν τῇ τρίτῃ τῶν Χαλδαϊκῶν ἱστοριῶν λέγων οὕτως· “ Ἀκούσας δὲ ὁ πατὴρ αὐτοῦ Ναβουχοδονόσορος, ὅτι ὁ τεταγμένος σατράπης ἐν τε Αἰγύπτῳ καὶ τοῖς περὶ τὴν Κοίλην Συρίαν καὶ τὴν Φοινίκην τόποις ἀποστάτης αὐτοῦ γέγονεν, οὐ δυνάμενος αὐτὸς ἔτι κακοπαθεῖν, συστήσας τῷ υἱῷ Ναβουχοδονοσόρῳ ὄντι ἐν ἡλικίᾳ μέρη τινα τῆς δυνάμεως ἐξέπεμψεν ἐπ' αὐτόν. Συμμίξας δὲ Ναβουχοδονόσορος τῷ ἀποστάτῃ καὶ παραταξάμενος, αὐτοῦ τε ἐκράτησε, καὶ τὴν χώραν ἐκ ταύτης τῆς ἀρχῆς ὑπὸ τὴν αὐτοῦ βασιλείαν ἐποιήσατο. Τῷ δὲ πατρὶ τῷ Ναβουχοδονοσόρῳ συνέβη κατ' αὐτὸν τὸν καιρὸν ἀρρώστησαντι ἐν τῇ Βαβυλωνίῳ πόλει μεταλλάξαι τὸν βίον, ἔτη βασιλεύσαντι εἴκοσιν ἔν. Αἰσθόμενος δὲ μετ' οὐ πολὺν χρόνον τὴν τοῦ πατρὸς τελευτὴν Ναβουχοδονοσόρου, καταστήσας τὰ κατὰ Αἰγύπτου πράγματα καὶ τὴν λοιπὴν χώραν, καὶ τοὺς αἰχμαλώτους Ἰουδαίων τε καὶ Φοινίκων καὶ Σύρων καὶ τῶν κατὰ τὴν Αἰγύπτου ἐθνῶν, καὶ συντάξας τισὶ τῶν φίλων μετὰ τῆς βαρυτάτης δυνάμεως καὶ τῆς λοιπῆς ὠφελείας ἀνακομίζειν εἰς τὴν Βαβυλωνίαν, αὐτὸς ὁρμήσας

Berosus mentions our father Abraham, not naming him, but saying thus: “ In the tenth generation after the flood there was among the Chaldees a man just and great, and experienced in the heavens.”

Berosus also mentions his actions in the third of his Chaldee histories, saying thus: “ His father Nabuchodonosor, having heard that the man whom he had set up as satrap in Egypt and the parts near Cœle-Syria and Phœnicia, had revolted from him, whilst himself was unable any longer to endure hardship, committed some parts of his forces to his son Nabuchodonosor, who was in his vigour, and sent him out against him. But Nabuchodonosor, having met and fought with the rebel, defeated him and made the country from this monarchy under his own kingdom. But it happened to his father Nabuchodonosor about this time, that he ended his life from sickness in the city of the Babylonians, when he had reigned twenty one years. But hearing not

long afterwards of the death of his father Nabuchodonosor, he settled the affairs of Egypt and the rest of the country, and the captives both of the Jews and of the Phœnicians, and the Syrians, and the nations in Egypt, and having arranged with some of his friends to lead those to Babylon with the heaviest part of his army and the rest of their supplies, he himself set out and in a short time made his way through the desert to Babylon. Here he

ὀλιγοστὸς διὰ τῆς ἐρήμου παρεγένετο εἰς Βαβυλῶνα. Παραλαβὼν δὲ τὰ πράγματα διοικούμενα ὑπὸ Χαλδαίων, καὶ διατηρουμένην τὴν βασιλείαν ὑπὸ τοῦ βελτίστου αὐτῶν, κυριεύσας ὁλοκλήρου τῆς πατρικῆς ἀρχῆς, τοῖς μὲν αἰχμαλώτοις παραγενομένοις συνέταξεν ἀποικίας ἐν τοῖς ἐπιτηδευοτάτοις τῆς Βαβυλωνίας τόποις ἀποδείξαι, αὐτὸς δὲ ὑπὸ τῶν ἐκ τοῦ πολέμου λαφύρων τό τε τοῦ Βήλου ἱερὸν καὶ τὰ λοιπὰ κοσμήσας φιλοτίμως, τὴν τε ὑπάρχουσαν ἐξ ἀρχῆς πόλιν καὶ ἑτέραν χαρισάμενος καὶ ἀνακαινίσας, πρὸς τὸ μηκέτι δύνασθαι τοὺς πολιορκοῦντας τὸν ποταμὸν ἀναστρέφοντας ἐπὶ τὴν πόλιν κατασκευάζειν, περιεβάλετο τρεῖς μὲν τῆς ἑνδον πόλεως περιβόλους, τρεῖς δὲ τῆς ἔξω, τοῦτο δὲ τῆς ὀπτῆς πλίνθου. Καὶ τειχίσας ἀξιολόγως τὴν πόλιν, καὶ τοὺς πυλῶνας κοσμήσας ἱεροπρεπῶς, προσκατεσκεύασεν τοῖς πατρικοῖς βασιλείοις ἕτερα βασίλεια ἐχόμενα αὐτῶν, ὧν τὸ μὲν ἀνάστημα καὶ τὴν λοιπὴν πολυτέλειαν περισσὸν ἴσως ἂν εἶη λεγεῖν. Πλὴν ὄντα γε μεγάλα καὶ ὑπερήφανα συνετελέσθη ἡμέραις δεκαπέντε. Ἐν δὲ τοῖς βασιλείοις τούτοις ἀναλήμματα λίθινα ἀνφοδόμησε, τὴν ὅψιν ἀποδοὺς ὁμοιοτάτην τοῖς ὄρεσι, καὶ καταφυτεύσας δένδρεσι παντοδαποῖς ἐξειργάσατο. Καὶ κατεσκεύασε τὸν καλούμενον κρεμαστὸν παράδεισον, διὰ τὸ τὴν γυναῖκα αὐτοῦ ἐπιθυμεῖν τῆς οἰκείας διαθέσεως, ὡς τεθραμμένην ἐν τοῖς κατὰ Μηδῖαν τόποις."

found things administered by the Chaldæans, and the kingdom managed by the best of them, and having taken possession of his father's sovereignty, he ordered that colonies should be assigned to the captives when they came, in the most suitable places of Babylonia, and when he had himself superbly adorned the temple of Belus and others from the spoils of the war, he beautified and restored both the city which was there at first and another besides it, to the end that assailants might no longer be able, by turning the river, to make their approaches against the city; and he threw up three lines of wall round the inner city, and three round the outer city, all of baked brick. Thus when he had creditably fortified the city, and magnificently adorned its gateways, he added to his father's palace another palace adjoining it, the height of which, with all its other magnificence, it would perhaps be superfluous to tell. Great and lofty as they were, they were completed in fifteen days. And he built lofty terraces of stone in these palaces, rendering the appearance of them similar to mountains, and he ended by planting them with all kinds of trees. He made also what was called the Hanging Garden, because his wife wished to have her native customs, having been brought up in the parts of Media.

Con. Ap. I, 19. Μάρτυς δὲ τούτων Βηρωσσὸς, ἀνὴρ Χαλδαῖος μὲν τὸ γένος, γνῶριμος δὲ τοῖς περὶ παιδεῖαν ἀναστρεφόμενοις, ἐπειδὴ περὶ τε ἀστρονομίας, καὶ περὶ τῶν παρὰ Χαλδαίοις φιλοσοφουμένων αὐτὸς εἰς τοὺς Ἕλληνας ἐξήνεγκε τὰς συγγραφάς. Οὗτος τοίνυν ὁ Βηρωσσὸς ταῖς ἀρχαιοτάταις ἐπακολουθῶν ἀναγραφαῖς, περὶ τε τοῦ γενομένου κατακλυσμοῦ καὶ τῆς ἐν αὐτῷ φθορᾶς τῶν ἀνθρώπων, καθάπερ Μωϋσῆς οὕτως ἱστόρηκε· καὶ περὶ τῆς λάρνακος, ἐν ᾗ Νῶχος ὁ τοῦ γένους ἡμῶν ἀρχηγὸς διεσώθη, προσενεχθείσης αὐτῆς, ταῖς ἀκρωρελαῖς τῶν Ἀρμενίων ὄρων. Εἶτα τοὺς ἀπὸ Νώχου καταλέγων, καὶ τοὺς χρόνους αὐτοῖς προστιθεὶς, ἐπὶ Ναβολάσσαρον παραγίνεται, τὸν Βαβυλῶνος καὶ Χαλδαίων βασιλέα, καὶ τὰς τούτου πράξεις ἀφηγούμενος λέγει· τίνα τρόπον πέμψας ἐπὶ τὴν Αἴγυπτον καὶ ἐπὶ τὴν ἡμετέραν γῆν τὸν υἱὸν τὸν ἑαυτοῦ Ναβουχοδονόσορον μετὰ πολλῆς δυνάμεως, ἐπειδὴ περ ἀφεστῶτας αὐτοῖς ἐπύθετο, πάντων ἐκράτησε, καὶ τὸν ναὸν ἐνέπρησε τὸν ἐν Ἱεροσολύμοις; ὅλως τε πάντα τὸν παρ' ἡμῶν λαὸν ἀναστήσας εἰς Βαβυλῶνα μετόκισεν. Συνέβη δὲ καὶ τὴν πόλιν ἐρημωθῆναι χρόνον ἐτῶν ἐβδομήκοντα, μέχρι Κύρου τοῦ Περσῶν βασιλέως. Κρατῆσαι δέ φησι τὸν Βαβυλώνιον Αἰγύπτου, Συρίας, Φοινίκης, Ἀραβίας, πάντας δὲ ὑπερβαλλόμενον ταῖς πράξεσι τοὺς πρὸ αὐτοῦ Χαλδαίων καὶ Βαβυλωνίων βεβασιλευκότας. Εἰθ' ἐξῆς ὑποκαταβὰς ὀλίγον ὁ

Our witness about these things is Berossus, a Chaldee by birth, and known to those who are engaged in education, since he introduced among the Greeks the writings about astronomy and the philosophy cultivated among the Chaldees. This Berossus then, following the most ancient writings, has related about the Flood which happened and the destruction of mankind therein, in the same way as Moses; and about the ark, in which Noah the founder of our race was saved, when it was wafted to the tops of the Armenian moun-

tains. Then he enumerates those who followed Noah, and adding their dates, he comes down to Nabolassar, the king of Babylon and the Chaldees, and in describing his actions he says, that he sent against Egypt and our country his son Nabuchodonosor with a large force, when he heard that they had revolted, and conquered all of them, and burnt the temple in Jerusalem, and in short removed all our people and transported them to Babylon. It came to pass that the city lay waste for seventy years until Cyrus king of

the Persians. He says that the Babylonian king conquered Ægypt, Syria, Phœnicia, Arabia; and surpassed in his deeds all those who had been kings of the Chaldæans and Babylonians before him. Berossus then coming down a little lower,



Βηρωσσὸς, πάλιν παρατίθεται ἐν τῇ τῆς ἀρχαιότητος ἱστοριογραφίᾳ. Αὐτὰ δὲ παραθήσομαι τὰ τοῦ Βηρωσσοῦ τοῦτον ἔχοντα τὸν τρόπον.

“ Ἀκούσας δὲ ὁ πατὴρ Ναβολάσσαρος, ὅτι ὁ τεταγμένος σατράπης ” &c. \*

20. Ταῦτα μὲν οὗτος ἰστόρησε περὶ τοῦ προειρημένου βασιλέως, καὶ πολλὰ πρὸς τούτοις ἐν τῇ τρίτῃ βίβλῃ τῶν Χαλδαϊκῶν, ἐν ᾗ μέμφεται τοῖς Ἑλληνικοῖς συγγραφεῦσιν, ὡς μάτην οἰομένοις ὑπὸ Σεμιράμιδος τῆς Ἀσσυρίας κτισθῆναι τὴν Βαβυλῶνα, καὶ τὰ θαυμάσια κατασκευασθῆναι περὶ αὐτὴν ὑπ’ ἐκείνης ἔργα ψευδῶς γεγραφόσι. Καὶ κατὰ ταῦτα τὴν μὲν τῶν Χαλδαίων γραφὴν ἀξιόπιστιν ἡγητέον· οὐ μὴν ἀλλὰ καὶ ἐν τοῖς ἀρχείοις τῶν Φοινίκων σύμφωνα τοῖς ὑπὸ Βηρωσσοῦ λεγομένοις ἀναγέγραπται περὶ τοῦ τῶν Βαβυλωνίων βασιλέως, ὅτι καὶ τὴν Συρίαν καὶ τὴν Φοινίκην ἅπασαν ἐκεῖνος κατεστρέψατο. Περὶ τούτων γοῦν συμφωνεῖ καὶ Φιλόστρατος ἐν ταῖς ἱστορίαις, μεμνημένος τῆς Τύρου πολιορκίας. Καὶ Μεγασθένης ἐν τῇ τετάρτῃ τῶν Ἰνδικῶν, δι’ ἧς ἀποφαίνειν πειράται τὸν προειρημένον βασιλέα τῶν Βαβυλωνίων Ἡρακλέους ἀνδρεία καὶ μεγέθει πράξεων διεννηοχένας. Καταστρέφασθαι γὰρ αὐτὸν φησὶ καὶ Λιβύης τὴν πολλὴν καὶ Ἰβηρίαν. Τὰ δὲ περὶ τοῦ ναοῦ προειρημένα τοῦ ἐν Ἱεροσολύμοις, ὅτι κατεπρήσθη μὲν ὑπὸ τῶν Βαβυλωνίων ἐπιστρατευσάντων, ἤρξατο δὲ πάλιν

again puts it forward in his history of antiquity. But I will give the very words of Berossus which are as follows.

“ His father. Nabolassar, having heard that the man &c.

\* Quoted before: see page 55.

Such is what he related about the aforesaid king, and much besides in the third book of his Chaldee history, in which he finds fault with the Greek historians as falsely supposing that Babylon was built by the Assyrian Semiramis, and falsely writing that the wonderful works round it were thrown up by her. And thus we must deem the writings of the Chaldæans most worthy of credit: not but that in the archives of the Phœnicians also are written accounts which agree with the things that are said by Berossus about the king of the Babylonians, how he conquered both all Syria and Phœnicia. Concerning these things Philostratus also agrees, in his history, where he mentions the siege

of Tyre. And Megasthenes, in the fourth book of his Indian history, in which he endeavours to show that the aforesaid king excelled Hercules in manliness and greatness of exploits. For he says that he subdued the greater part of Libya and Iberia. But what has been said above about the temple in Jerusalem, how it was burnt by the Babylonian invaders, and began to be rebuilt, when Cyrus received the

ἀνοικοδομεῖσθαι Κύρου τῆς Ἀσ-  
 λας τὴν βασιλείαν παρειληφό-  
 τος, ἐκ τῶν Βηρωσσοῦ σαφῶς  
 ἐπιδειχθήσεται παρατεθέντων.  
 Λέγει γὰρ οὕτω διὰ τῆς τρίτης,  
 “Ναβουχοδονόσορος μὲν οὖν  
 μετὰ τὸ ἄρξασθαι τοῦ προειρη-  
 μένου τείχους, ἐμπεσὼν εἰς ἁρ-  
 ῥωστίαν, μετηλλάξατο τὸν βίον,  
 βεβασιλευκὼς ἔτη τεσσαράκοντα  
 τρία. Τῆς δὲ βασιλείας κύριος  
 ἐγένετο ὁ υἱὸς αὐτοῦ Εὐειλμαρά-  
 δουχος. Οὗτος προστὰς τῶν  
 πραγμάτων ἀνόμως καὶ ἄσελ-  
 γῶς, ἐπιβουλευθεὶς ὑπὸ τοῦ τὴν  
 ἀδελφὴν ἔχοντος αὐτοῦ Νηριγ-  
 λισσοόρου ἀνηρέθη, βασιλεύσας  
 ἔτη δύο. Μετὰ δὲ τὸ ἀναιρεθῆ-  
 ναι τοῦτον, διαδεξάμενος τὴν  
 ἀρχὴν ὁ ἐπιβουλεύσας αὐτῷ Νη-  
 ριγλισσόορος, ἐβασίλευσεν ἔτη  
 τέσσαρα. Τούτου υἱὸς Λαβο-  
 ροσοάρχος ἐκυρίευσεν μὲν τῆς  
 βασιλείας παῖς ὢν μῆνας ἐννέα·  
 ἐπιβουλευθεὶς δὲ, διὰ τὸ πολλὰ  
 ἐμφαίνειν κακοήθη, ὑπὸ τῶν  
 φίλων ἀπετυμπανίσθη. Ἀπο-  
 λομένου δὲ τούτου, συνελθόντες  
 οἱ ἐπιβουλεύσαντες αὐτῷ, κοινῇ  
 τὴν βασιλείαν περιέθηκαν Να-  
 βοννήδῳ τινὶ τῶν ἐκ Βαβυλῶνος,  
 ὄντι ἐκ τῆς αὐτῆς ἐπισυστάσεως.  
 Ἐπὶ τούτου τὰ περὶ τὸν ποτα-  
 μὸν τεῖχῃ τῆς Βαβυλωνίων  
 πόλεως ἐξ ὀπτῆς πλίνθου καὶ  
 ἀσφάλτου, κατεκοσμήθη. Οὕσης  
 δὲ τῆς βασιλείας αὐτοῦ ἐν τῷ  
 ἑπτακαιδεκάτῳ ἔτει, προεξελη-  
 λυθὼς Κύρος ἐκ τῆς Περσίδος  
 μετὰ δυνάμεως πολλῆς, καὶ κα-  
 ταστρεψάμενος τὴν λοιπὴν Ἀσ-  
 ίαν πᾶσαν, ὥρμησεν ἐπὶ τῆς  
 Βαβυλωνίας. Αἰσθόμενος δὲ  
 Ναβόννηδος τὴν ἔφοδον αὐτοῦ,

sovereignty of Asia, will be clearly  
 shewn from what Berossus says.  
 His words in his third book are  
 these : “ Nabuchodonosor, after  
 beginning the wall aforesaid, fell  
 sick, and ended his life, when he had  
 reigned forty three years. His son  
 Evilmerodach got possession of the  
 kingdom. He ruled affairs lawlessly  
 and impiously, and then being plot-  
 ted against by his sister’s husband  
 Neriglisoor, was put to death, when  
 he had reigned two years. After  
 his death, Neriglossoor, who had  
 plotted against him, received the  
 kingdom, and reigned four years.  
 His son was Laborosoarchodos, who  
 became possessor of the kingdom,  
 when he was a child, for the space  
 of nine months : but a plot  
 was formed against him, because he  
 gave signs of many bad principles,  
 and he was put to death by his  
 friends. After his death, those who  
 conspired against him met together,  
 and by common consent gave the  
 kingdom to Nabonnedus a Baby-  
 lonian, and one of the set of conspi-  
 rators. In his time the walls of  
 the city of Babylon along the river  
 were fitted up with baked brick and  
 asphalt. When his reign had ex-  
 tended to seventeen years, Cyrus came  
 out of Persia with a large force, and  
 having subdued all the rest of Asia,  
 marched against Babylonia. Na-  
 bonnedus perceiving his approach,  
 met him with his army, and joining  
 battle, was speedily worsted in the  
 battle and taking to flight, having  
 only a few men with him, was shut  
 up in the city of the Borsippenians.

ἀπαντήσας μετὰ τῆς δυνάμεως καὶ παραταξάμενος, ἡττηθεὶς τῇ μάχῃ καὶ φηγὼν ὀλιγοστός, συνεκλείσθη εἰς τὴν Βορσιππηνῶν πόλιν. Κῦρος δὲ Βαβυλῶνα καταλαβόμενος, καὶ συντάξας τὰ ἔξω τῆς πόλεως τείχη κατασκάψαι, διὰ τὸ λαν αὐτῷ πραγματικὴν καὶ δυσάλωτον φαινῆναι τὴν πόλιν, ἀνέβευξεν ἐπὶ Βόρσιππον, ἐκπολιορκήσων τὸν Ναβοννήδον. Τοῦ δὲ Ναβοννήδου οὐχ ὑπομείναντος τὴν πολιορκίαν, ἀλλ' ἐγχειρήσαντος αὐτόν, πρότερον χρησάμενος Κῦρος φιλανθρωπῶς, καὶ δοὺς οἰκητήριον αὐτῷ Καρμανίαν, ἐξέπεμψεν ἐκ τῆς Βαβυλωνίας. Ναβόννηδος μὲν οὖν τὸ λοιπὸν τοῦ χρόνου διαγενόμενος ἐν ἐκείνῃ τῇ χώρᾳ κατέστρεψε τὸν βίον."

But Cyrus took Babylon, and having given orders to destroy the outer walls of the city, because the city appeared to him to be very factious and difficult to be taken, he marched away to Borsippus, to besiege

Nabonnedus. But Nabonnedus, not standing a siege, gave himself up, and Cyrus, having before used him humanely, and given him Carmania as a residence, sent him out of Babylonia. Nabonnedus therefore passed the remainder of his life and died in that country.

### MANETHO, B. C. 300.

Manetho, of Diospolis in Egypt, was sprung from a sacerdotal family, and was a priest and interpreter of religious ceremonies and of the sacred language at Sebenny-tus: he was a contemporary of Berosus and wrote a history of Egypt in three books, from the earliest times to the reign of Darius Codomannus, last king of Persia; fragments of which work are found in Josephus, Eusebius, and Syncellus. He gives a list of thirty dynasties of kings who reigned in the same city; comprising an hundred and thirteen kings who reigned 4465 years: but, as we cannot reconcile this with the chronology of the Scriptures, some writers throw discredit upon Manetho, and place him in the list of fabulous historians. But Marsham has made it appear that some of these dynasties may have reigned at the same time in different parts of Egypt. The fragments of Manetho's works, which occur in Josephus, and refer to the Jews, are these which follow.



Jos. c. Ap. I, 14. Μανεθὼν δ' ἦν τὸ γένος ἀνὴρ Αἰγύπτιος, τῆς Ἑλληνικῆς μετεσχηκῶς παιδείας . . . ἐν τῇ δευτέρᾳ τῶν Αἰγυπτιακῶν ταῦτα περὶ ἡμῶν [Ἰουδαίων] γράφει . . . “Ἐγένετο βασιλεὺς ἡμῖν, Τίμαος ὄνομα· ἐπὶ τούτου οὐκ οἶδ' ὅπως ὁ θεὸς ἀντέπνευσε, καὶ παραδόξως ἐκ τῶν πρὸς ἀνατολὴν μερῶν, ἄνθρωποι τὸ γένος ἄσημοι, καταθαρσήσαντες ἐπὶ τὴν χώραν ἐστράτευσαν, καὶ ῥαδίως ἀμαχητὶ ταύτην κατὰ κράτος εἶλον. Καὶ τοὺς ἡγεμονεύσαντας ἐν αὐτῇ χειρωσάμενοι, τὸ λοιπὸν τὰς τε πόλεις ὡμῶς ἐνέπρησαν, καὶ τὰ ἱερὰ τῶν θεῶν κατέσκαψαν. Πᾶσι δὲ τοῖς ἐπιχωρίοις ἐχθρότατά πῶς ἐχρήσαντο, τοὺς μὲν σφάζοντες, τῶν δὲ καὶ τὰ τέκνα καὶ γυναῖκας εἰς δουλείαν ἄγοντες. Πέρας δὲ καὶ βασιλέα ἓνα ἐξ αὐτῶν ἐποίησαν, ᾧ ὄνομα ἦν Σάλατις. Καὶ οὗτος ἐν τῇ Μέμφιδι κατεγίνετο, τὴν τε ἄνω καὶ κάτω χώραν δασμολογῶν, καὶ φρουρὰν ἐν τοῖς ἐπιτηδαιοτάτοις καταλείπων τόποις. Μάλιστα δὲ καὶ τὰ πρὸς ἀνατολὴν ἡσφαλίσατο μέρη, προορώμενος Ἀσσυρίων, τότε μεῖζον ἰσχυόντων, ἐσομένην ἐπιθυμίαν τῆς αὐτῆς βασιλείας ἐφόδου. Εὐρὼν δὲ ἐν νομῷ τῷ Σαῖτῃ πόλιν ἐπικαιροτάτην, κειμένην μὲν πρὸς ἀνατολὴν τοῦ Βουβαστίτου ποταμοῦ, καλουμένην δ' ἀπὸ τινος ἀρχαίας θεολογίας Αἴαριν, ταύτην ἔκτισέν τε καὶ τοῖς τείχεσιν ὀχυρωτάτην ἐποίησεν, ἐνοικίσας αὐτῇ καὶ πληθος ὀπλιτῶν εἰς εἴκοσι καὶ τέσσαρας μυριάδας ἀνδρῶν πρὸς φυλακὴν. Ἐνθάδε κατὰ θερείαν

Manetho was by birth a man of Egypt, who had enjoyed a Grecian education. . . . In the second book of his *Ægyptiaca* he writes these things concerning us [Jews]:

“There was among us a king Timaus by name: in his time I know not how, God was adverse to us and unexpectedly from the parts towards the east, men of obscure origin having taken courage marched against the country, and easily took it by force without a battle. And having subjugated those who bore rule therein, they afterwards both savagely burnt the cities, and threw down the temples of the gods. But they treated all the natives most cruelly, slaying some and leading into slavery both the children and wives of others; and in the end they also made one of them king, whose name was Salatis, and he dwelt in Memphis, putting to tribute both the upper and the lower country and leaving a guard in the most

suitable places. But especially also did he secure the parts towards the east, foreseeing from the Assyrians, who at that time were acquiring greater power, that there would be a desire of invading the kingdom by the same route. Finding a most suitable city in the Saitic district, lying to the east of the river Bubastites, and called Avaris from an old theology, he both [re-]built this, and made it very strong with walls, settling in it also a number of heavy-armed soldiers, about twenty-four myriads of men, for a guard. Thither in the summer he came, partly to

ἤρχετο, τὰ μὲν σιτομετρῶν καὶ μισθοφορίαν παρεχόμενος, τὰ δὲ καὶ ταῖς ἐξοπλισίαις πρὸς φόβον τῶν ἔξωθεν ἐπιμελῶς γυμνάζων. "Αρξας δ' ἐννεακαίδεκα ἔτη τὸν βίον ἐτελεύτησεν. Μετὰ τοῦτου δὲ ἕτερος ἐβασίλευσεν τέσσαρα καὶ τεσσαράκοντα ἔτη, καλούμενος Βηὼν. Μεθ' οὗ ἄλλος, Ἀπαχνας, ἕξ καὶ τριάκοντα ἔτη καὶ μῆνας ἑπτὰ. "Επειτα δὲ καὶ Ἀπωφίς, ἐν καὶ ἐξήκοντα, καὶ Ἰανίας πεντήκοντα καὶ μῆνα ἓνα. Ἐπὶ πᾶσι δὲ καὶ "Ασσις ἐννέα καὶ τεσσαράκοντα καὶ μῆνας δύο. Καὶ οὗτοι μὲν ἕξ ἐν αὐτοῖς ἐγενήθησαν πρῶτοι ἄρχοντες, πολεμοῦντες ἀεὶ καὶ ποθοῦντες μᾶλλον τῆς Αἰγύπτου ἐξᾶραι τὴν ῥίζαν. Ἐκαλεῖτο δὲ τὸ σύμπαν αὐτῶν ἔθνος Ὑκσῶς, τοῦτο δὲ ἐστὶ βασιλεῖς ποιμένες. Τὸ γὰρ Ὑκ καθ' ἱερὰν γλῶσσαν βασιλέα σημαίνει, τὸ δὲ Σως ποιμήν ἐστι καὶ ποιμένες κατὰ τὴν κοινὴν διάλεκτον. Καὶ οὕτω συντιθέμενον γίνεται Ὑκσως. Τινὲς δὲ λέγουσιν αὐτοὺς "Αραβας εἶναι. Ἐν δ' ἄλλῳ ἀντιγράφῳ οὐ βασιλεῖς σημαίνεσθαι διὰ τῆς τοῦ Ὑκ προσηγορίας, ἀλλὰ τούναντίον αἰχμαλώτους δηλοῦσθαι ποιμένας... Τούτους δὲ τοὺς προκατωνομασμένους βασιλέας τοὺς τῶν ποιμένων καλουμένων, καὶ τοὺς ἐξ αὐτῶν γενομένους, κρατῆσαι τῆς Αἰγύπτου φησὶν [Μανεθῶν] ἔτη πρὸς τοῖς πεντακοσίοις ἑνδεκα· μετὰ ταῦτα δὲ τῶν ἐκ τῆς Θηβαίδος καὶ τῆς ἄλλης Αἰγύπτου βασιλέων γενέσθαι, φησὶν, ἐπὶ τοὺς ποιμένας ἐπανάστασιν, καὶ πόλεμον αὐτοῖς συρράγῃναι.

gather in the corn, and to pay wages; and partly also to make preparations by armaments against the fear of the foreigners. When he had reigned nineteen years he ended his life. After him there reigned another forty four years, called Beon. After whom another, Apachnas, thirty-six years and seven months. But then also Apophis sixty one years, and Ianias fifty [years] and one month, and after all these Assis forty nine years and two months. And these six were the first rulers born among them, always carrying on war, and eager rather to root out the race of Egypt. Their whole race was called Hycsos: that is *Shepherd-kings*. For *Hyc* in the sacred language signifies a king, but *sos* is a shepherd and shepherds according to the common dialect: and thus put together it makes *Hycsos*. Some say that they were Arabians. But in another copy [it appears] that kings are not signified by the name Hycsos, but on the contrary captive shepherds . . . .

These kings before mentioned, the children of the so-called Shepherds, and those who were descended from them, ruled over Ægypt, Manetho says, eleven years over the five-hundred: but after this, he says, an insurrection was made by the kings of the Thebaid and the rest of Ægypt against the shepherds, and a great and lengthened war broke out with them. But, he says, in

μέγαν καὶ πολυχρόνιον. Ἐπὶ δὲ βασιλέως, ὃ ὄνομα εἶναι Ἀλίσφραγμούθωσις, ἡττωμένους, φησὶ, τοὺς ποιμένας ὑπ' αὐτοῦ, ἐκ μὲν τῆς ἄλλης Αἰγύπτου πάσης ἐκπεσεῖν, κατακλεισθῆναι δ' εἰς τόπον, ἀρουρῶν ἔχοντα μυρίων τὴν περίμετρον. Αὔαριν ὄνομα τῷ τόπῳ. Τοῦτον, φησὶν ὁ Μανεθὼν, ἅπαντα τείχει τε μεγάλῳ καὶ ἰσχυρῷ περιβαλεῖν τοὺς ποιμένας, ὅπως τὴν τε κτήσιν ἅπασαν ἔχωσιν ἐν ὀχυρῷ, καὶ τὴν λείαν τὴν ἑαυτῶν. Τὸν δὲ Ἀλίσφραγμούθωσέως υἱὸν Θούμμωσιν, ἐπιχειρήσαι μὲν αὐτοὺς διὰ πολιορκίας ἐλεῖν κατὰ κράτος, ὀκτῶ καὶ τεσσαράκοντα μυριάσι προσεδρεύσαντα τοῖς τείχεσιν. Ἐπεὶ δὲ τῆς πολιορκίας ἀπέγνω, ποιήσασθαι συμβάσεις, ἵνα τὴν Αἰγύπτου ἐκλιπόντες ὅποι βούλονται πάντες ἀβλαβεῖς ἀπέλθωσι. Τοὺς δὲ ἐπὶ ταῖς ὁμολογίαις πανοικεσία μετὰ τῶν κτήσεων οὐκ ἐλάττους μυριάδων ὄντας· εἴκοσι καὶ τεσσάρων ἀπὸ τῆς Αἰγύπτου τὴν ἔρημον εἰς Συρίαν ὁδοιπορήσαι. Φοβουμένους δὲ τὴν Ἀσσυρίων δυναστείαν, (τότε γὰρ ἐκείνους τῆς Ἀσίας κρατεῖν) ἐν τῇ νῦν Ἰουδαίᾳ καλουμένη πόλιν οἰκοδομησαμένους τοσαύταις μυριάσιν ἀνθρώπων ἀρκέσουσαν, Ἱεροσόλυμα ταύτην ὀνομάσαι.

Ibid. 26. Ἀμένωφιν φησὶν ἐπιθυμῆσαι θεῶν γενέσθαι θεατὴν, ὥσπερ Ὄρος, εἰς τῶν πρὸ αὐτοῦ βεβασιλευκότων· ἀνενεγκεῖν δὲ τὴν ἐπιθυμίαν ὁμωνύμῳ μὲν αὐτῷ Ἀμενώφει, πατρὸς δὲ Πάπιος ὄντι, θείας δὲ δοκοῦντι

the time of a king, whose name was Alisphragmuthosis, the shepherds, being defeated by him, were expelled from all the rest of Ægypt, and were shut up in a place which had an area of ten thousand acres: the name of the place was Avaris. The whole of this place, says Manetho, the shepherds surrounded with a great and strong wall, that they might have both all their property and their booty in a strong place. But Thummosis the son of Alisphragmuthosis endeavoured to take them by force of arms through a siege, encamping before the walls with forty eight myriads [of men]:

But when he had abandoned the siege, he made conditions, that leaving Ægypt they might all depart unhurt: and they on these conditions with all their house and with their possessions, being no less than twenty-four myriads, proceeded from Egypt through the desert into Syria. But fearing the power of the Assyrians (for at that time these were the masters of Asia), having built in the land now called Judæa a city that would suffice for so many myriads of men, they named it Hierosolyma.

He says that Amenophis desired to be a spectator of the gods, like Orus, one of those who had been kings before him. He communicated this desire to one Amenophis his namesake, whose father was Papis, and who seemed to have received a



μετεσχηκέναι φύσεως, κατὰ τε σοφίαν καὶ προγινώσκιν τῶν ἐσομένων. Εἰπεῖν οὖν αὐτῷ τοῦτον τὸν ὁμώνυμον, ὅτι δυνήσεται θεοὺς ἰδεῖν, εἰ καθαρὰν ἀπὸ τε λεπρῶν καὶ τῶν ἄλλων μιαρῶν ἀνθρώπων τὴν χώραν ἅπασαν ποιήσειεν. Ἡσθέντα δὲ τὸν βασιλέα, πάντας τοὺς τὰ σώματα λελωβημένους ἐκ τῆς Αἰγύπτου συναγαγεῖν· γενέσθαι δὲ τοῦ πλήθους μυριάδας ὀκτώ. Καὶ τούτους εἰς τὰς λιθοτομίας τὰς ἐν τῷ πρὸς ἀνατολὴν μέρει τοῦ Νείλου ἐμβαλεῖν αὐτὸν, ὅπως ἐργάζονται καὶ τῶν ἄλλων Αἰγυπτίων οἱ ἐγκεχωρισμένοι. Εἶναι δὲ τινὰς ἐν αὐτοῖς καὶ τῶν λογίων ἱερέων φησὶ, λέπρα συγκεχυμένους. Τὸν δὲ Ἀμένωφιν ἐκείνον τὸν σοφὸν καὶ μαντικὸν ἄνδρα, ὑποδεῖσθαι πρὸς αὐτόν τε καὶ τὸν βασιλέα χόλον τῶν θεῶν, εἰ βιασθέντες ὀφθήσονται. καὶ προσθέμενον εἰπεῖν, ὅτι συμμαχήσουσιν τινες τοῖς μιαιοῖς, καὶ τῆς Αἰγύπτου κρατήσουσιν ἐπ' ἔτη δεκατρία. Μὴ τολμῆσαι μὲν αὐτὸν εἰπεῖν ταῦτα τῷ βασιλεῖ, γραφὴν δὲ καταλιπόντα περὶ πάντων ἑαυτὸν ἀνελεῖν. Ἐν ἀθυμίᾳ δὲ εἶναι τὸν βασιλέα. Κάπειτα κατὰ λέξιν οὕτω γέγραφεν· τῶν δὲ ταῖς λατομίαις ὥς χρόνος ἱκανὸς διήλθε ταλαιπωρούντων, ἀξιοθεὶς ὁ βασιλεὺς, ἵνα πρὸς κατάλυσιν αὐτοῖς καὶ σκέπην ἀπομερίσῃ τὴν τότε τῶν ποιμένων ἐρημωθείσαν πόλιν, Αὔαριν συνεχώρησεν. Ἔστι δ' ἡ πόλις κατὰ τὴν θεολογίαν ἄνωθεν Τυφώνιος. Οἱ δὲ εἰς ταύτην εἰσελθόντες, καὶ τὸν τόπον τοῦτον εἰς ἀπόστασιν ἔχοντες, ἤγε-

portion of the divine nature, by his wisdom and foreknowledge of future events. This namesake said to him that he would be able to see the gods, if he would make all the country clear of lepers and other polluted persons. The king delighted gathered together out of Egypt all who were maimed in their persons (in number they were eight myriads), and cast them into the stone-quarries which are on the eastern side of the Nile, that they might work there and also those of the other Egyptians who were set apart. But he says that there were also some learned priests among them, infected with leprosy. That this Amenophis, a wise man and a diviner, feared the anger of the gods towards both himself and the king if they should be seen against their will: and that he said in addition, that some persons would make alliance with the polluted, and would rule over Egypt thirteen years. That he did not dare to tell these things to the king, but having left a writing concerning all these things he slew himself; and the king was in despondency; and then he wrote thus word for word. "But those in the stone quarries, when some time had passed, being distressed, the king having been asked to apportion as a resting-place for them and as a covering the city which then was left empty by the shepherds, granted to them Avaris. This city is Typhonian from ancient times according to the theology. But they having entered into it, and holding this in revolt, then set up as their leader Osarsipus, who was said to be one of the

μόνα αὐτῶν λεγόμενον τινα τῶν Ἡλιοπολιτῶν ἱερέων Ὀσάρσιφον ἐστήσαντο. Καὶ τούτῳ πειθαρχήσαντες ἐν πᾶσιν ὥρκω-  
 μότησαν. Ὁ δὲ πρῶτον μὲν αὐτοῖς νόμον ἔθετο, μήτε προσ-  
 κυνεῖν θεοὺς μήτε τῶν μάλιστα ἐν Αἰγύπτῳ θεμιστευομένων ἱερῶν ζώων ἀπέχεσθαι μηδενός, πάντα τε θύειν καὶ ἀναλοῦν. Συνάπτεσθαι δὲ μηδενὶ, πλὴν τῶν συνωμοσμένων. Τοιαῦτα δὲ νομοθετήσας, καὶ πλείιστα ἄλλα, μάλιστα τοῖς Αἰγυπτίοις ἐθισμοῖς ἐναντιούμενα, ἐκέλευσεν πολυχειρίᾳ τὰ τῆς πόλεως ἐπισκευάζειν τείχη, καὶ πρὸς πόλεμον ἐτοίμους γίνεσθαι τὸν πρὸς Ἀμένωφιν τὸν βασιλέα. Αὐτὸς δὲ προσλαβόμενος μεθ' ἑαυτοῦ καὶ τῶν ἄλλων ἱερέων καὶ συμμεμιασμένων, ἔπεμψε πρέσβεις πρὸς τοὺς ὑπὸ Τεθμώσεως ἀπελασθέντας ποιμένας, εἰς πόλιν τὴν καλουμένην Ἱεροσόλυμα. Καὶ τὰ καθ' ἑαυτὸν καὶ τοὺς ἄλλους τοὺς συνατιμασθέντας δηλώσας, ἡξίου συνεπιστρατεύειν ὁμοθυμαδὸν ἐπ' Αἴγυπτον. Ἐπάξειν μὲν οὖν αὐτοὺς ἐπηγγείλατο, πρῶτον μὲν εἰς Αὔαριν τὴν προγονικὴν αὐτῶν πατρίδα, καὶ τὰ ἐπιτήδεια τοῖς ὄχλοις παρέξειν ἀφθόνως, ὑπερμαχήσεσθαι δὲ ὅτε δέοι, καὶ ῥαδίως ὑποχείριον αὐτοῖς τὴν χώραν ποιήσειν. Οἱ δὲ ὑπερχαρεῖς γενόμενοι πάντες προθύμως εἰς εἴκοσι μυριάδας ἀνδρῶν συνεξώρμησαν, καὶ μετ' οὐ πολὺ ἦκον εἰς Αὔαριν. Ἀμένωφιν δ' ὁ τῶν Αἰγυπτίων βασιλεὺς, ὡς ἐπύθετο τὰ κατὰ τὴν ἐκείνων ἔφοδον, οὐ μετρίως συνεχύθη, τῆς παρ' Ἀμενώφεως τοῦ

priests of Heliopolis ; and they took an oath to obey him in all things.

But he first made a law for them, neither to worship the gods nor to abstain from any of the sacred animals which are held most holy in Egypt, and to kill and eat all of them ; and to associate with none except those who have taken an oath towards them. Having enacted these and many other laws, most opposed to the Egyptian customs, he bade them equip the walls of the city with the large body of men they had, and be ready for war against king Amenophis. But himself taking with him also some of the other priests and polluted persons, sent ambassadors to the shepherds that had been expelled by Tethmosis, to the city called Jerusalem : and having pointed out what had happened to himself and the others who had been dishonoured with him, he asked them to join him with one accord in marching against Egypt. He promised that he would restore them first to their ancestral country Avaris, and furnish provisions for their multitudes in abundance, and fight for them whenever it should be necessary, and easily make the whole country subject to them. But they, being all delighted, with one accord, amounting to two hundred thousand men, issued forth together, and not long after came to Avaris. But

Amenophis the king of Egypt, when he heard of their approach, was not a little confounded, remembering the prediction of Amenophis the son

Πάπιος μνησθεὶς προδηλώσεως. Καὶ πρότερον συναγαγὼν πλῆθος Αἰγυπτίων, καὶ βουλευσάμενος μετὰ τῶν ἐν τούτοις ἡγεμόνων, τὰ τε ἱερὰ ζῶα, τὰ πρῶτα μάλιστα ἐν τοῖς ἱεροῖς τιμώμενα ὥς γ' ἑαυτὸν μετεπέμψατο, καὶ τοῖς κατὰ μέρος ἱερεῦσιν παρήγγειλεν, ὡς ἀσφαλέστατα τῶν θεῶν συγκρύψαι τὰ ξόανα. Τὸν δὲ υἱὸν Σέθων τὸν καὶ Ῥαμέσσην ἀπὸ Ῥάμψεως τοῦ πατρὸς ὠνομασμένον, πενταέτη ὄντα, ἐξέθετο πρὸς τὸν ἑαυτοῦ φίλον. Αὐτὸς δὲ διαβὰς τοῖς ἄλλοις Αἰγυπτίοις οὖσιν εἰς τριάκοντα μυριάδας ἀνδρῶν μαχιμωτάτων, καὶ τοῖς πολεμοῖς ἀπαντήσασιν οὐ συνέβαλεν· ἀλλὰ μέλλειν θεομαχεῖν νομίσας, παλινδρομήσας ἦκεν εἰς Μέμφιν. Ἀναλαβὼν τε τὸν τε Ἀπιν καὶ τὰ ἄλλα τὰ ἐκεῖσε μεταπεμφθέντα ἱερὰ ζῶα, εὐθὺς εἰς Αἰθιοπίαν σὺν ἅπαντι τῷ στόλῳ καὶ πλῆθει τῶν Αἰγυπτίων ἀνήχθη. Χάριτι γὰρ ἦν αὐτῷ ὑποχείριος ὁ τῶν Αἰθιόπων βασιλεὺς· ὅθεν ὑποδεξάμενος, καὶ τοὺς ὄχλους πάντας ὑπολαβὼν οἷς ἔσχεν ἡ χώρα τῶν πρὸς ἀνθρωπίνην τροφήν ἐπιτηδείων καὶ πόλεις καὶ κώμας πρὸς τὴν τῶν πεπρωμένων τρισκαίδεκα ἐτῶν ἀπὸ τῆς ἀρχῆς αὐτοῦ ἔκπτωσιν αὐτάρκεις, οὐχ ἡττόν γε καὶ στρατόπεδον Αἰθιοπικὸν πρὸς φυλακὴν ἐπέταξε τοῖς παρ' Ἀμενώφεως τοῦ βασιλέως ἐπὶ τῶν ὁρίων τῆς Αἰγύπτου. Καὶ τὰ μὲν κατὰ τὴν Αἰθιοπίαν τοιαῦτα. Οἱ δὲ Σολυμίται κατελθόντες σὺν τοῖς μιαιοῖς τῶν Αἰγυπτίων, οὕτως ἀνοσίως τοῖς ἀνθρώποις προσήνεχθησαν, ὥστε τὴν τῶν προειρημένων κράτησιν χειρίστην φαί-

of Papis. And having first collected a multitude of Egyptians, and having deliberated with the leaders among them, he both ordered to be brought to himself the sacred animals, and first those that were most honoured in the temples, and ordered the priests to hide the statues of the gods as safely as possible. But his son Sethos, who was also named Ramesses from Rampsis the father, being five years old, he placed out with a friend of his. But himself going out with the other Egyptians amounting to three hundred thousand warlike men, when the enemy met him, would not engage with them, but thinking he was about to fight against the gods, he retreated and came to Memphis. And having taken both Apis and the other sacred animals that had been fetched thither, he immediately marched up into Ethiopia with all the armament and multitude of the Egyptians: for the king of the Ethiopians was bound to him by gratitude. Wherefore having received him, and having entertained all the multitudes with whatever the country had of things needful for human subsistence, and cities and villages sufficient for the fated thirteen years' expulsion from the throne, he no less also appointed the Ethiopian army as a guard to those with king Amenophis on the

frontiers of Egypt. And such were the events in Ethiopia. But the Solymitæ having come down, with the polluted Egyptians, behaved so irreligiously towards the people, that the supremacy of the aforesaid



νεσθαι τοῖς τότε τὰ τούτων ἀσεβήματα θεωμένοις. Καὶ γὰρ οὐ μόνον πόλεις καὶ κώμας ἐνέπρησαν, οὐδὲ ἱεροσυλοῦντες οὐδὲ λυμαινόμενοι ξόανα θεῶν ἤρκοῦντο, ἀλλὰ καὶ τοῖς αὐτοῖς ὀπτανίοις τῶν σεβαστευομένων ἱερῶν ζώων χρώμενοι διετέλουν, καὶ θύτας καὶ σφαγεῖς τούτων ἱερεῖς καὶ προφῆτας ἠνάγκαζον γίνεσθαι, καὶ γυμνοὺς ἐξέβαλον. Δέγεται δὲ ὅτι τὴν πολιτείαν καὶ τοὺς νόμους αὐτοῖς καταβαλόμενος ἱερεὺς, τὸ γένος Ἑλιουπόλιτης, ὄνομα Ὁσαρσίφ, ἀπὸ τοῦ ἐν Ἑλίου πόλει θεοῦ Ὁσίρεως, ὥς μετέβη εἰς τοῦτο τὸ γένος, μετετέθη τοῦνομα καὶ προσηγορεύθη Μωϋσῆς.

appeared in the worst light to those who then witnessed their impieties. For not only could they not satisfy themselves by plundering the temples and defacing the images of the gods, but also they persisted in using the same to cook the sacred animals which were worshiped, and compelled priests and prophets to be the sacrificers and slaughters of these, and cast them out naked. But it is said that a priest who laid down for them their government and laws, by birth a man of Heliopolis, by name Osarsiph, from Osiris the god in the city of the Sun, had his name changed, when he went over to this nation, and was called Moses.

### HECATÆUS, B. C. 300.

The writer cited under this name by Josephus, is not the famous historian of Miletus, but a later one, of Abdera, contemporary with Alexander the Great, whom he accompanied into Asia. He wrote a work on the Antiquities of the Jews quoted by Eusebius, Photius, and Josephus. Scaliger, Eichhorn, and others think that this work was the fabrication of Hellenistic Jews. Sainte-Croix endeavours to support its authenticity, but at present we have nothing more to do than to produce the passages quoted from the work by Josephus, as throwing light and illustration on the history of the Jews.

Con. Ap. I, 22. Ἑκαταῖος δὲ ὁ Ἀβδηρίτης, ἀνὴρ φιλόσοφος ἅμα καὶ περὶ τὰς πράξεις ἱκανώτατος, Ἀλεξάνδρῳ τῷ βασιλεῖ συνακμάσας, καὶ Πτολεμαίῳ τῷ Λάγου συγγενόμενος, οὐ παρέργως,

Hecataëus of Abdera, a man both philosophic and most sufficient in matters of business, contemporary with king Alexander, and intimate with Ptolemy son of Lagus, wrote a book, not as a leisure-work, but

ἀλλὰ περὶ αὐτῶν Ἰουδαίων συγγέγραφε βιβλίον, ἐξ οὗ βούλομαι κεφαλαιωδῶς ἐπιδραμεῖν ἕνια τῶν εἰρημένων. Καὶ πρῶτον ἐπιδείξω τὸν χρόνον. Μνημονεύει γὰρ τῆς Πτολεμαίου περὶ Γάζαν πρὸς Δημήτριον μάχης· αὕτη δὲ γέγονεν ἐνδεκάτῳ μὲν ἔτει τῆς Ἀλεξάνδρου τελευτῆς, ἐπὶ δὲ Ὀλυμπιάδος ἐβδόμης καὶ δεκάτης καὶ ἑκατοστῆς, ὡς ἱστορεῖ Κάστωρ. Προσθεὶς γὰρ ταύτην τὴν Ὀλυμπιάδα φησὶν, ἐπὶ ταύτης Πτολεμαῖος ὁ Λάγου ἐνίκα κατὰ Γάζαν μάχῃ Δημήτριον τὸν Ἀντιγόνου, τὸν ἐπικληθέντα Πολιορκητὴν. Ἀλέξανδρον δὲ τεθνάναι πάντες ὁμολογοῦσιν ἐπὶ τῆς ἑκατοστῆς τεσσαρεσκαideκάτης Ὀλυμπιάδος. Δῆλον οὖν, ὅτι καὶ κατ' ἐκείνον καὶ κατὰ Ἀλέξανδρον ἤκμαζεν ἡμῶν τὸ ἔθνος, λέγει τοίνυν ὁ Ἑκαταῖος πάλιν τάδε, ὅτι· μετὰ τὴν ἐν Γάζῃ μάχην ὁ Πτολεμαῖος ἐγένετο τῶν περὶ Συρίαν τόπων ἐγκρατής. Καὶ πολλοὶ τῶν ἀνθρώπων πυνθανόμενοι τὴν ἡπιότητα καὶ φιланθρωπίαν τοῦ Πτολεμαίου, συναπαίρειν εἰς Αἴγυπτον αὐτῷ, καὶ κοινωνεῖν τῶν πραγμάτων ἐβουλήθησαν. Ὡν εἷς ἦν, φησὶν, Ἐζεκίας ὁ ἀρχιερεὺς τῶν Ἰουδαίων, ἄνθρωπος τὴν μὲν ἡλικίαν ὡς ἐξήκοντα ἔξ ἐτῶν, τῷ δ' ἀξιώματι τῷ παρὰ τοῖς ὁμοέθνοισι μέγας, καὶ τὴν ψυχὴν οὐκ ἀνόητος, ἔτι δὲ καὶ λέγειν δυνατὸς, καὶ τοῖς περὶ τῶν πραγμάτων, εἴπερ τις ἄλλος, ἔμπειρος. Καίτοι, φησὶν, οἱ πάντες ἱερεῖς τῶν Ἰουδαίων, οἱ τὴν δεκάτην τῶν γινομένων λαμβάνοντες, καὶ τὰ κοινὰ διοικοῦντες, περὶ χιλίους μάλιστα

expressly about the Jews themselves, out of which I wish to extract summarily some of the things which he says. And first I will point out the time in which he lived. For he mentions the battle of Gaza between Ptolemy and Demetrius: but this took place in the eleventh year after the death of Alexander, and in the hundred and sixteenth Olympiad, as Castor relates. For setting down this Olympiad, he says, that in it Ptolemy son of Lagus conquered in the battle of Gaza Demetrius son of Antigonos, who was surnamed Poliorcetes. Now all acknowledge that Alexander died in the hundred and fourteenth Olympiad. It is clear therefore that our nation flourished in his time and in the time of Alexander. Hecataeus says again as follows, that “after the battle of Gaza Ptolemy became master of the

parts about Syria. And many of the people learning the gentleness and philanthropy of Ptolemy, wished to remove with him into Egypt, and to share in his fortunes. One of whom (says he) was Hezekiah the high-priest of the Jews, a man about sixty six years of age, and high in estimation among his fellow-countrymen; sensible in mind, able also to make a speech, and skilled, if ever any other man was so, in matters of business. And

indeed (says he) -all the priests of the Jews, who receive the tenth part of the produce, and manage their common business, are about fifteen hundred in number. Again

καὶ πεντακοσίους εἰσίν.' Πάλιν δὲ τοῦ προειρημένου μνημονεύων ἄνδρος, Οὗτος, φησὶν, ὁ ἄνθρωπος τετευχὼς τῆς τιμῆς ταύτης, καὶ συνήθης ἡμῖν γενόμενος, παραλαβὼν τινὰς τῶν μεθ' ἑαυτοῦ, τὴν διαφορὰν ἀνέγνω πᾶσαν αὐτοῖς, εἶχε γὰρ τὴν κατοίκησιν αὐτῶν καὶ τὴν πολιτείαν γεγραμμένην.' Εἵτα Ἐκαταῖος δηλοῖ πάλιν, πῶς ἔχομεν πρὸς τοὺς νόμους, ὅτι 'πάντα πάσχειν ὑπὲρ τοῦ μὴ παραβῆναι τούτους προαιρούμεθα, καλὸν εἶναι νομίζοντες. Τοιγαροῦν, φησὶ, καὶ κακῶς ἀκούοντες ὑπὸ τῶν ἀστυγειτόνων, καὶ τῶν εἰσαφικνουμένων πάντων, καὶ προπηλακιζόμενοι πολλάκις ὑπὸ τῶν Περσικῶν βασιλέων καὶ σατραπῶν, οὐ δύνανται μεταπεισθῆναι τῇ διανοίᾳ, ἀλλὰ γεγυμνωμένως περὶ τούτων καὶ αἰκίαις καὶ θανάτοις δεινοτάτοις μάλιστα πάντων ἀπαντῶσι, μὴ ἀρνούμενοι τὰ πατρώα.' Παρέχεται δὲ καὶ τεκμήρια τῆς ἰσχυρογνωμοσύνης τῆς περὶ τῶν νόμων οὐκ ὀλίγα. Φησὶ γὰρ, 'Ἀλεξάνδρου ποτὲ ἐν Βαβυλῶνι γενομένου, καὶ προελομένου τὸ τοῦ Βήλου πεπτωκὸς ἱερὸν ἀνακαθᾶραι, καὶ πᾶσιν αὐτοῦ τοῖς στρατιώταις ὁμοίως φέρειν τὸν χοῦν προστάξαντος, μόνους τοὺς Ἰουδαίους οὐ προσχεῖν· ἀλλὰ καὶ πολλὰς ὑπομεῖναι πληγὰς, καὶ ζημίας ὑποτίσαι μεγάλας, ἕως αὐτοῖς συγγνόντα τὸν βασιλέα δοῦναι τὴν ἄδειαν. Τῶν γε μὴν τῶν εἰς τὴν χώραν, φησὶ, πρὸς αὐτοὺς ἀφικνουμένων, καὶ νεῶς καὶ βωμοὺς κατασκευασάντων, ἅπαντα ταῦτα κατέσκαπτον. Καὶ τῶν μὲν ζημίαν τοῖς σατοάπαις

when he makes mention of the man aforesaid, he says, "The man who enjoyed this honour, and had been intimate with us, having taken some of those who were with him, explained to them all the difference; for he had their residence and their polity down in writing. Then Hecataeus again shows how we conduct ourselves as regards the laws, that we prefer to suffer every thing rather than transgress them, thinking it good to do so. Wherefore also (says he) though spoken ill of by their neighbours, and by all who visit them, and often treated contemptuously by the Persian kings and satraps, they cannot be shaken in their determination, but most of all men stand up manfully for these laws against indignities and the most dreadful deaths, and will not renounce the customs of their forefathers." There are also extant no few proofs of their religious steadfastness on behalf of their laws. For he says, "When Alexander was at Babylon, and proposed to re-establish the temple of Belus which had fallen, and ordered all his soldiers alike to bring earth, the Jews alone would not heap up any: but both endured many strokes, and paid great penalties, until the king in consideration for them gave them

immunity. He says that when those people who came to them into their country, established both temples and altars, they overthrew all these: and they paid the penalty of some of these deeds to the satraps, but received pardon for some."



ἐξέτεινον, περί τινων δὲ καὶ συγγνώμης μετελάμβανον.' Καὶ προσεπιτίθησιν, ὅτι 'δίκαιον ἐπὶ τούτοις αὐτούς ἐστι θαυμάζειν.' Λέγει δὲ καὶ περὶ τοῦ 'πολυανθρωπότατον γεγονέναι ἡμῶν τὸ ἔθνος· πολλὰς μὲν γὰρ ἡμῶν, φησὶν, ἀνασπάστους εἰς Βαβυλῶνα Πέρσαι πρότερον αὐτῶν ἐποίησαν μυριάδας· οὐκ ὀλίγαι δὲ καὶ μετὰ τὸν Ἀλεξάνδρου θάνατον εἰς Αἴγυπτον καὶ Φοινίκην μετέστησαν, διὰ τὴν ἐν Συρίᾳ στάσιν.' Ὁ δὲ αὐτός οὗτος ἀνὴρ καὶ τὸ μέγεθος τῆς χώρας, ἣν κατοικοῦμεν, καὶ τὸ κάλλος ἱστόρηκε, τριακοσίας γὰρ μυριάδας ἀρουρῶν, σχεδὸν τῆς ἀρίστης καὶ παμφορωτάτης χώρας, νέμονται, φησὶν· ἡ γὰρ Ἰουδαία τοσαύτη πλάτος ἐστίν.' Ἀλλὰ μὴν ὅτι καὶ τὴν πόλιν αὐτὴν τὰ Ἱεροσόλυμα καλλίστην τε καὶ μεγίστην ἐκ παλαιοτάτου κατοικουμένην, καὶ περὶ πλήθους ἀνδρῶν, καὶ περὶ τῆς τοῦ νεῶ κατασκευῆς, οὕτως αὐτὸς διηγείται. "Ἔστι γὰρ τῶν Ἰουδαίων τὰ μὲν πολλὰ ὀχυρώματα κατὰ τὴν χώραν καὶ κῶμαι. Μία δὲ πόλις ὀχυρὰ πεντήκοντα μάλιστα σταδίων τὴν περίμετρον, ἣν οἰκοῦσι μὲν ἀνθρώπων περὶ δώδεκα μυριάδες· καλοῦσι δὲ αὐτὴν Ἱεροσόλυμα. Ἐνταῦθα δ' ἐστὶ κατὰ μέσον μάλιστα τῆς πόλεως περίβολος λίθινος, μῆκος ὡς πεντάπλεθος, εὖρος δὲ πηχῶν ἑκατὸν, ἔχων διπλᾶς πύλας· ἐν ᾧ βωμός ἐστι τετράγωνος, οὐκ ἐκ τμητῶν, ἀλλ' ἐκ συλλέκτων ἀργῶν λίθων οὕτω συγκείμενος· πλευρὰν μὲν ἑκάστην εἴκοσι πηχῶν, ὕψος δὲ δεκάπηχυ. Καὶ παρ' αὐτὸν οἶκημα μέγα, οὗ βωμός ἐστι καὶ λυχνίον,

He adds that it is fair to admire them for these things. He speaks also concerning our nation being most populous, for the Persians before caused many myriads of them to be transplanted to Babylon: and not a few myriads also after the death of Alexander removed into Egypt and Phœnicia, on account of the sedition in Syria." This same writer has related also the size and the beauty of the country which we inhabit; for (says he) they cultivate three hundred myriads of acres, of almost the best and most fruitful soil; for such is the country of Judæa in extent. But he also describes the city itself Jerusalem as most beautiful and very large, and inhabited from ancient times, as well as concerning the number of the people, and the establishment in the temple.

"For there are of the Jews the numerous fortresses and villages throughout the country: and one strong city of about fifty furlongs in circuit inhabited by about twelve myriads of persons and they call it Jerusalem. There is there near the middle of the city an enclosure of stone, about five hundred feet long, and an hundred cubits wide, having double gates, in which there is a square altar, not of hewn but unhewn stones collected, and so put together, each side being twenty cubits long, and its height ten cubits.

Near this is a large building, in which there is an altar and a lamp, both of gold, and two talents in

ἀμφοτέρα χρυσᾶ, δύο τάλαντα τὴν ὀλκὴν. Ἐπὶ τούτων φῶς ἔστιν ἀναπόσβεστον καὶ τὰς νύκτας καὶ τὰς ἡμέρας. Ἄγαλμα δὲ οὐκ ἔστιν οὐδὲ ἀνάθημα τοπαράπαν· οὐδὲ φύτευμα παντελῶς οὐδὲν, οἷον ἄλσῳδες ἢ τι τοιοῦτον. Διατρίβουσι δ' ἐν αὐτῷ καὶ τὰς νύκτας καὶ τὰς ἡμέρας ἱερεῖς, ἀγνεΐας τινὰς ἀγνεύοντες, καὶ τοπαράπαν οἶνον οὐ πίνοντες ἐν τῷ ἱερῷ." Ἐτι γε μὴν ὅτι καὶ Ἀλεξάνδρῳ τῷ βασιλεῖ συνεστρατεύομεν, καὶ μετὰ ταῦτα τοῖς διαδόχοις αὐτοῦ μεμαρτύρηκεν. Οἷς αὐτὸς παρατυχεῖν φησιν ὑπ' ἀνδρὸς Ἰουδαίου κατὰ τὴν στρατείαν γενομένοις, τοῦτο παραθήσομαι. Λέγει δὲ οὕτως· "Ἐμοῦ γοῦν ἐπὶ τὴν Ἐρυθρὰν θάλασσαν βαδίζοντος, συνηκολούθει τις μετὰ τῶν ἄλλων τῶν παραπεμπόντων ἡμᾶς ἱππέων Ἰουδαίων, ὄνομα Μοσόλλαμος, ἄνθρωπος ἱκανὸς κατὰ ψυχὴν εὖρωστος, καὶ τοξότης ὑπὸ δὴ πάντων ὁμολογούμενος καὶ τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἄριστος. Οὗτος οὖν ὁ ἄνθρωπος, διαβαδίζόντων πολλῶν κατὰ τὴν ὁδὸν, καὶ μάντεώς τινος ὀρνιθευομένου, καὶ πάντας ἐπισχεῖν ἀξιούντος, ἠρώτησε, διὰ τί προσμένουσι. Δείξαντος δὲ τοῦ μάντεως αὐτῷ τὸν ὀρνιθα, καὶ φήσαντος, εἰ μὲν αὐτοῦ μένη, προσμένειν συμφέρει πᾶσιν, ἂν δ' ἀναστὰς εἰς τοῦμπροσθεν πέτηται, προάγειν, εἰ δὲ εἰς τοῦπισθεν, ἀναχωρεῖν αὐθις· σιωπήσας καὶ παρελκύσας τὸ τόξον ἔβαλε, καὶ τὸν ὀρνιθα πατάξας ἀπέκτεινεν. Ἀγανακτούντων δὲ τοῦ μάντεως καὶ τινων ἄλλων, καὶ καταρωμένων αὐτῷ, 'τί μαινέσθε, ἔφη,

weight. Upon these is a light that is never put out, both day and night. But there is no image or offering at all; nor is there any thing planted at all, such as a grove or any thing like it. Priests dwell in it both night and day, celebrating certain purifications, and altogether drinking no wine at all in the temple." Moreover also he has borne witness that we joined in the army of king Alexander, and afterwards of his successors. I will add what he says he himself witnessed as having been done in the expedition by a man who was a Jew. He tells it thus. "As I was going to the Red sea, there followed us among the other horsemen who escorted us, one named Mosollam, a man brave of heart, strong of body, and acknowledged by all to be the best archer both of the Greeks and the barbarians. Now as many were passing along the road, and as a certain augur was watching the flight of a bird, and begging all to stop, this man [*Mosollam*] asked what they waited for. But when the augur showed him the bird, and said that if the bird stopped there, it would be good for all to stop, but if it should rise and fly forwards, for them to go on, but if backwards, for them to recede, the man said nothing, but drawing his bow, shot and killed the bird. But when the augur and some others were angry and cursed him, he said, Why are you such fools taking this unlucky bird into your hands? How could he, who did not foresee his own safety, declare to us any thing sound concerning our march? For if he had been able to foreknow the future he would not have come

κακοδαιμονέστατον ὄρνιθα λα-  
βόντες εἰς τὰς χεῖρας ; Πῶς  
γὰρ οὗτος, τὴν αὐτοῦ σωτηρίαν  
οὐ προῖδων, περὶ τῆς ἡμετέρας  
πορείας ἡμῖν ἂν τι ὑγιὲς ἀπήγ-  
γελλεν ; Εἰ γὰρ ἡδύνατο προ-  
γινώσκειν τὸ μέλλον, εἰς τὸν  
τόπον τοῦτον οὐκ ἂν ἦλθε, φο-  
βούμενος, μὴ τοξεύσας αὐτὸν.  
ἀποκτείνῃ Μοσόλλαμος Ἰου-  
δαῖος.”

Contra Apion. II, 4. “Ἐτίμα  
γὰρ ἡμῶν τὸ ἔθνος,” ὡς καὶ φη-  
σιν Ἐκαταῖος περὶ ἡμῶν, “ὅτι  
διὰ τὴν ἐπιείκειαν καὶ πῖσιν, ἣν  
αὐτῷ παρέσχον Ἰουδαῖοι, τὴν  
Σαμαρείτιν χώραν προσέθηκεν  
ἔχειν αὐτοῖς ἀφορολόγητον.”  
Ὁμοία δὲ Ἀλεξάνδρου καὶ Πτο-  
λεμαῖος ὁ Λάγου περὶ τῶν ἐν  
Ἀλεξανδρείᾳ κατοικούντων ἐφ-  
ρόνησε.

into this place, from fear lest the  
Jew Mosollam should shoot an  
arrow and kill him.’

For he honoured our nation, as  
Hecatæus also says about us, that  
“on account of the goodness and  
faith which the Jews showed to him,  
he allowed them to hold the country  
of Samaria free from tribute.” But  
Ptolemy also, son of Lagus, had  
similar sentiments to Alexander  
about those who dwelt at Alexandria.

#### AGATHARCHIDES, B. C. 170.

Of this writer, a native of Cnidus in the reign of Ptolemy Philometor, very little is known. Several of his works are named by Photius, and his fragments were published by Hudson in his *Geographi Minores*. Plutarch, in his *Lives*, cites the *Persica* as a work of Agatharchides of Samos. Nothing more is known of him, and it is reasonably supposed that the two are one and the same.

Antiq. XII, 1. Μαρτυρεῖ δὲ  
τῷ λόγῳ τούτῳ καὶ Ἀγαθαρχίδης  
ὁ Κνίδιος, ὁ τὰς τῶν διαδόχων  
πράξεις συγγραψάμενος, ὀνειδί-  
ζων ἡμῖν δεισιδαιμονίαν, ὡς δι’  
αὐτὴν ἀποβαλοῦσι τὴν ἐλευθε-  
ρίαν, λέγων οὕτως· “Ἔστιν  
ἔθνος Ἰουδαίων λεγόμενον, οἱ  
πόλιν ὀχυρὰν καὶ μεγάλην ἔχον-

This account is supported by  
Agatharchides also, who wrote the  
deeds of the successors : taunting  
us with superstition, as having  
through it lost our freedom, he says  
thus : “There is a nation called the  
nation of the Jews, who having a  
strong and great city, Jerusalem,  
suffered it to fall into the hands of



τες Ἱεροσόλυμα, ταύτην ὑπερεῖδον ὑπὸ Πτολεμαίῳ γενομένην, ὅπλα λαβεῖν οὐ θελήσαντες, ἀλλὰ διὰ τὴν ἄκαιρον δεισιδαιμονίαν χαλεπὸν ὑπέμειναν ἔχειν δεσπότην.”

C. Apion. I, 22. Ὁ Ἀγαθαρ-  
χίδης, ἐπισκώπτων τῇ Στρατο-  
νίκη τὴν δεισιδαιμονίαν, παρα-  
δείγματι χρήται τῷ περὶ ἡμῶν  
λόγῳ, καὶ γέγραφεν οὕτως· “Οἱ  
καλούμενοι Ἰουδαῖοι πόλιν οἰ-  
κοῦντες ὀχυρωτάτην πασῶν, ἣν  
καλεῖν Ἱεροσόλυμα συμβάλει  
τοὺς ἐγχωρίους, ἀργεῖν εἰθισμένοι  
δι’ ἑβδομῆς ἡμέρας, καὶ μηδὲ τὰ  
ὅπλα βαστάζειν ἐν τοῖς εἰρημέ-  
νοις χρόνοις, μήτε γεωργίας ἀπ-  
τεσθαι, μήτε ἄλλης ἐπιμελεῖσ-  
θαι λειτουργίας μηδεμιᾶς, ἀλλ’  
ἐν τοῖς ἱεροῖς ἐκτετακότες τὰς  
χεῖρας εὐχεσθαι μέχρι τῆς ἐσ-  
πέρας, εἰσιόντος εἰς τὴν πόλιν  
Πτολεμαίου τοῦ Λάγου μετὰ τῆς  
δυνάμεως, καὶ τῶν ἀνθρώπων  
ἀντὶ τοῦ φυλάττειν τὴν πόλιν  
διατηρούντων τὴν ἄνοιαν, ἣ μὲν  
πατρίς εἰλήφει δεσπότην πικρὸν,  
ὃ δὲ νόμος ἐξηλέγχθη φαῦλον  
ἔχων ἐθισμόν. Τὸ δὲ συμβὰν  
πλὴν ἐκείνων τοὺς ἄλλους πάν-  
τας δεδίδαχε, τηνικαῦτα φυγεῖν  
ἐνύπνια, καὶ τὴν περὶ τοῦ νόμου  
παραδεδομένην ὑπόνοιαν, ἣν κ’  
ἂν τοῖς ἀνθρωπίνοις λογισμοῖς  
περὶ τῶν διαπορουμένων ἐξασ-  
θενήσουσιν.

Ptolemy, not daring to take up arms, but through their ill-timed superstition they submitted to have a harsh master.

Agatharchides, taunting Stra-  
tonice for superstition, uses as an  
example the account about us, and  
writes thus: “Those called Jews,  
who inhabit a city the strongest of  
all, which the natives happen to call  
Jerusalem, being accustomed to be  
idle every seventh day, and not even  
to bear arms at the times aforesaid,  
nor to put their hands to agriculture,  
nor to concern themselves about  
any other service, but with their  
hands hanging idle to pray in the  
temples until the evening: when  
Ptolemy son of Lagus entered into  
the city with his army, and those  
people instead of guarding the city  
persisted in their folly, their country  
received a harsh master, and their  
law was proved to contain a bad  
custom. The result taught all other  
men except them, to shun such  
dreams, and such fancy delivered  
for law, when they fail by human  
reasons about doubtful matters.

#### NICOLAUS OF DAMASCUS, B. C. 40.

This writer, a native of Damascus, was a friend of Herod the Great, king of the Jews, whom he accompanied on a journey which they made to the emperor Augustus, to

whom he had already been advantageously known, Augustus having been in the habit of giving Nicolaus's name, by way of pleasantry, to certain dates of Palestine, which the latter was accustomed to send to him; the intimacy between Nicolaus and the Roman emperor proved of service to Herod, who, by his means, secured the favour of the prince; as a writer, he is known in several departments of literature; he composed tragedies, and, among others, *Susanna*; of these nothing remains; he also wrote comedies, and Stobæus has preserved for us what he considers a fragment of one of these, but what belongs in fact to a different writer. Nicolaus of Damascus was author also of a work "on the Remarkable Customs of various Nations," of another "on distinguished actions," and of several "Historical" works; among the last mentioned class of productions was an *Universal History*, in 144 books, a compilation for which he borrowed passages from various historians, which he united together by oratorical flourishes; as he has drawn his materials in part from sources which no longer exist for us, the fragments of his "History," which remain, make us acquainted with several facts, of which we should otherwise have had no knowledge. Nicolaus wrote also a "Life of Augustus," of which a fragment marked too strongly with flattery still remains; he was author of some Metaphysical productions on the writings of Aristotle; as to his own biography, which has likewise come down to us, we may be allowed to doubt whether he ever wrote it; the latest and most complete ed. of the remains of Nic. Damascenus is Orellius, *Lips.* 1804, with a supplement published in 1811, and containing the result of the labours of Bremi, Ochsner, and others, in collecting the scattered fragments of this writer.

A few extracts from his works, quoted by Josephus, refer to the early history of the Jews. His name occurs in many other parts of the latter portion of Josephus, in connection with the numerous transactions in which he was concerned.

Jos. Ant. I, 3, 6. *Καὶ Νικόλαος δὲ ὁ Δαμασκηνὸς ἐν τῇ ἐνενηκοστῇ καὶ ἑκτῇ βίβλῳ ἱστορεῖ περὶ αὐτῶν, λέγων οὕτως, "Ἔσ-*

But Nicolaus of Damascus also in his ninety-sixth book relates about them in these words:

There is beyond the Minyad in

τιν ὑπὲρ τὴν Μινυάδα μέγα ὄρος κατὰ τὴν Ἀρμενίαν, Βάρις λεγόμενον, εἰς ὃ πολλοὺς συμφυγόντας ἐπὶ τοῦ κατὰ κλυσμοῦ λόγος ἔχει περισωθῆναι, καὶ τινα ἐπὶ λάρνακος ὀχούμενον ἐπὶ τὴν ἀκρώρειαν ὀκείλαι, καὶ τὰ λείψανα τῶν ξύλων ἐπὶ πολὺ σωθῆναι. Γένοιτο δ' αὖ οὗτος, ὅντινα καὶ Μωυσῆς ἀνέγραφεν ὁ Ἰουδαίων νομοθέτης.

Antiq. I, 3, 9. Ἡσιόδός τε καὶ Ἑκαταῖος . . . . . Ἐφωρος καὶ Νικόλαος ἱστοροῦσι τοὺς ἀρχαίους ζήσαντας ἔτη χίλια.

Antiq. I, vii, 2. Νικόλαος δὲ ὁ Δαμασκηνὸς ἐν τῇ τετάρτῃ τῶν ἱστοριῶν λέγει οὕτως· Ἀβράμης ἐβασίλευσε Δαμασκοῦ, ἔπηλυσ σὺν στρατῷ ἀφυγμένος ἐκ τῆς γῆς τῆς ὑπὲρ Βαβυλῶνος, Χαλδαίων λεγομένης. Μετ' οὐ πολὺν δὲ χρόνον ἔξαναστὰς καὶ ἀπὸ ταύτης τῆς χώρας σὺν τῷ σφετέρῳ λαῷ εἰς τὴν τότε μὲν Χανααίαν λεγομένην, νῦν δὲ Ἰουδαίαν, μετώκησε, καὶ οἱ ἀπ' ἐκεῖνου πληθύναντες, περὶ ὧν ἐν ἑτέρῳ λόγῳ διέξειμι τὰ ἱστορούμενα.

Antiq. VII, v, 2. Μέννηται δὲ τούτου τοῦ βασιλέως, [Ἀδάδου] καὶ Νικόλαος ἐν τῇ τετάρτῃ τῶν ἱστοριῶν, λέγων οὕτως.

Μετὰ δὲ ταῦτα πολλῷ χρόνῳ ὕστερον τῶν ἐγχωρίων τις Ἀδάδος ὄνομα πλείον ἰσχύσας Δαμασκοῦ τε καὶ τῆς ἄλλης Συρίας, ἔξω Φοινίκης, ἐβασίλευσε. Πόλεμον δὲ ἐξενέγκας πρὸς Δαυίδην βασιλέα τῆς Ἰουδαίας, καὶ πολλαῖς μάχαις κριθεὶς, ὑστάτῃ τε παρὰ τὸν Εὐφράτην, ἐν ᾗ ἦτ-

Armenia a great mountain, called Baris, to which report says many fled in the time of the flood and were saved, and that one of them arrived at the top carried in a chest, and that the remains of the timbers were preserved for a long time. This may be the man, whom Moses also the lawgiver of the Jews mentions.

Both Hesiod and Hecataeus . . . . Ephorus and Nicolaus relate that the ancients lived a thousand years.

But Nicolaus of Damascus, in the fourth book of his histories, says thus:

Abraham was king of Damascus. He was a foreigner, who came with an army out of the land beyond Babylon, which is called the land of the Chaldæans. But not long after, he rose up and removed from this country with his people into the land called at that time Canaan, but now Judæa; and his descendants who had become numerous: I will relate in another work what is told about them.

But Nicolaus also names this king [Hadad] in the fourth book of his History, in these words:

But a long time after these things one of the natives of that country, named Hadad, acquiring power became king of Damascus and the rest of Syria, except Phœnicia: and having made war against David king of Judæa, and tried his fortune in many battles, and last of all near the Euphrates, in which he was defeated, he was deemed the best of



τᾶτο, ἄριστος ἔδοξεν εἶναι βασιλέων ῥώμῃ καὶ ἀνδρείᾳ.”

their kings in strength and manhood.

Antiq. XIII, viii, 4. Μάρτυς δὲ τούτων ἡμῖν ἐστὶ καὶ Νικόλαος ὁ Δαμασκηνὸς, οὕτως ἱστορῶν· “Τρόπαιον δὲ στήσας Ἀντίοχος ἐπὶ τῷ Λύκῳ ποταμῷ, νικήσας Ἰνδάτην τὸν Πάρθων στρατηγὸν, αὐτόθι ἔμεινεν ἡμέρας δύο, δεηθέντος Ὑρκανοῦ τοῦ Ἰουδαίου διὰ τινὰ ἑορτὴν πατριον, ἐν ἣ τοῖς Ἰουδαίοις οὐκ ἦν νόμιμον ἐξοδεύειν.”

Our witness of these things is Nicolaus of Damascus, who relates thus : Antiochus set up a trophy on the river Lycus, for having conquered Indates the general of the Parthians, and remained there two days at the request of the Jew Hyrcanus, on account of an ancient festival, during which it was not lawful for the Jews to travel.

Antiq. XIII, xii, 6. Λέγει δὲ καὶ Στράβων καὶ Νικόλαος, ὅτι τοῦτον αὐτοῖς ἐχρήσαντο τὸν τρόπον, καθὼς καὶ ἐγὼ προείρηκα.

But Strabo and Nicolaus say that they used them in this manner, as I also have said before.

Antiq. XIV, I, 3. Νικόλαος μέντοι φησὶν ὁ Δαμασκηνὸς, τοῦτον εἶναι γένος ἐκ τῶν πρώτων Ἰουδαίων, τῶν ἐκ Βαβυλῶνος εἰς τὴν Ἰουδαίαν ἀφικομένων.

Nicolaus of Damascus says that he was by birth descended from the first Jews, who came out of Babylon into Judæa.

Antiq. XIV, VI, 4. Περὶ δὲ τῆς Πομπηίου καὶ Γαβινίου στρατείας ἐπὶ Ἰουδαίους γράφει Νικόλαος ὁ Δαμασκηνός . . . .

Nicolaus of Damascus writes of the expedition of Pompey and Gabinius against the Jews.

### CHÆREMON, B. C. 30.

Chæremon, not the tragic poet of Athens, B. C. 340, but the philosopher and historian of Alexandria, accompanied Ælius Gallus through Egypt, where he was appointed librarian to the Serapeum. He was one of the tutors to Nero at Rome, and wrote a work on the Antiquities of Egypt, another on Hieroglyphics, and was the author of one of the two systems about the Christian religion, which divided the opinions of the ancient world. A single extract from his works, preserved by Josephus, bears reference to our present subject.

Contra Apion. I, 32. Καὶ γὰρ οὗτος [Χαιρήμων] Αἰγυπτιακὴν φάσκων ἱστορίαν συγγράφειν, καὶ προσθεὶς ταὐτὸ ὄνομα τοῦ βασιλέως, ὅπερ ὁ Μανεθῶς, Ἀμένωφιν, καὶ τὸν υἱὸν αὐτοῦ Ῥαμέσσην, φησὶν, ὅτι κατὰ τοὺς ὕπνους ἡ Ἴσις ἐφάνη τῷ Ἀμενώφει, μεμφομένη αὐτὸν, ὅτι τὸ ἱερόν αὐτῆς ἐν τῷ πολέμῳ κατέσκαπται. Φριτιφάντην δὲ ἱερογραμματέα φάναι, εἰὰν τῶν τοὺς μολυσμοὺς ἐχόντων ἀνδρῶν καθάρῃ τὴν Αἴγυπτον, παύσασθαι τῆς πτοίας αὐτόν. Ἐπιλέξαντα δὲ τῶν ἐπισινῶν μυριάδας εἰκοσιπέντε ἐκβαλεῖν. Ἠγεῖσθαι δ' αὐτῶν γραμματέας Μωϋσῆν τε καὶ Ἰώσηπον, καὶ τοῦτον ἱερογραμματέα. Αἰγύπτια δὲ αὐτοῖς ὀνόματα εἶναι, τῷ μὲν Μωϋσῇ Τισιθὲν, τῷ δὲ Ἰωσήπῳ Πετσεσήφ. Τούτους δ' εἰς Πηλούσιον ἐλθεῖν, καὶ ἐπιτυχεῖν μυριάσι τριακονταοκτὼ καταλειμμέναις ὑπὸ τοῦ Ἀμενώφιος, ἃς οὐ θέλειν εἰς τὴν Αἴγυπτον διακομίζειν. Οἷς φιλίαν συνθεμένους, ἐπὶ τὴν Αἴγυπτον στρατεῦσαι. Τὸν δὲ Ἀμένωφιν οὐχ ὑπομείναντα τὴν ἔφοδον αὐτῶν, εἰς Αἰθιοπίαν φυγεῖν καταλιπόντα τὴν γυναῖκα ἔγκυον· ἣν κρυπτομένην ἐν τισὶ σπηλαίοις τεκεῖν παῖδα, ὄνομα Μεσσήνην, ὃν ἀνδρωθέντα ἐκδιῶξαι τοὺς Ἰουδαίους εἰς τὴν Συρίαν, ὄντας περὶ εἴκοσι μυριάδας, καὶ τὸν πατέρα Ἀμένωφιν ἐκ τῆς Αἰθιοπίας καταδέξασθαι.

For he also [*Chæremón*], professing to write Egyptian history, and assigning the same name of the king as Manetho, Amenophis, and his son Ramesses, says that "Isis appeared in dreams to Amenophis, rebuking him, because her temple had been thrown down in the war: but that Phritiphantes the sacred scribe said, that, if he would purge Egypt of the men who had pollutions, he would cease from his alarm, and that he having collected together twenty five myriads of the polluted, cast them out. That their leaders were the scribes Moyses and Joseph, who also was a sacred scribe. Their Egyptian names were, Tisithen for Moses and Peteseeph for Joseph. That these came to Pelusium, and lighted on thirty eight myriads that had been left there by Amenophis, whom he was unwilling to conduct into Egypt.

With these they made an alliance, and marched towards Egypt. But that Amenophis not awaiting their coming, fled into Æthiopia leaving his wife with child, and that she secretly in some caves brought forth a child named Messenes, who, when he became a man, drove the Jews into Syria, in number about twenty myriads, and got back his father Amenophis out of Æthiopia.

### MENANDER.

About Menander of Ephesus, I can give no further

information than that which Josephus supplies in the extracts here quoted.

Antiq. VIII, 5, 3. *Μέμνηται δὲ τούτων τῶν δύο βασιλέων καὶ Μένανδρος, ὁ μεταφράσας ἀπὸ τῆς Φοινίκων διαλέκτου τὰ Τυρίων ἀρχεῖα εἰς τὴν Ἑλληνικὴν φωνήν, λέγων οὕτως· ‘Τελευτήσαντος δὲ Ἀβιβάλου, διεδέξατο τὴν βασιλείαν παρ’ αὐτοῦ ὁ υἱὸς αὐτοῦ Εἷραμος, ὃς βιώσας ἔτη πεντήκοντα τρία ἐβασίλευσε τριάκοντα καὶ τέσσαρα.’ Οὗτος ἔχωσε τὸ Εὐρύχωρον, καὶ τὸν τε χρυσοῦν κίονα τὸν ἐν τοῖς τοῦ Διὸς ἀνέθηκεν, ἔτι τε ὕλην ξύλων ἀπελθὼν ἔκοψεν ἀπὸ τοῦ ὄρους τοῦ λεγομένου Λιβάνου εἰς τὰς τῶν ἱερῶν στέγας. Καθελὼν τε τὰ ἀρχαῖα ἱερὰ, καὶ ναὸν ὠκοδόμησε τοῦ Ἡρακλέους καὶ τὸν τῆς Ἀστάρτης. Πρῶτός τε τοῦ Ἡρακλέους ἔγερσιν ἐποιήσατο ἐν τῷ Περιτίῳ μηνί. Τοῖς τε Ἡϋκέοις ἐπιστρατεύσατο μὴ ἀποδιδούσι τοὺς φόρους, καὶ ὑποτάξας πάλιν αὐτῷ ἀνέστρεψεν. Ἐπὶ τούτου ἦν Ἀβδήμονος παῖς νεώτερος, ὃς αἰεὶ ἐνίκα τὰ προβλήματα, ἃ ἐπέτασσε Σολομὼν ὁ Ἱεροσολύμων βασιλεύς.*

Antiq. VIII, 13, 2. *Μέμνηται δὲ τῆς ἀνομβρίας ταύτης καὶ Μένανδρος ἐν ταῖς Ἰθοβάλου τοῦ Τυρίων βασιλέως πράξεσι, λέγων οὕτως· “Ἀβροχία τε ἀπ’ αὐτοῦ ἐγένετο, ἀπὸ τοῦ Ὑπερβερεταίου μηνὸς ἕως τοῦ ἐχομένου ἔτους Ὑπερβερεταίου. Ἰκετεῖαν δ’ αὐτοῦ ποιησαμένου, κεραυνοὺς ἰκάνους βεβληκέναι. Οὗτος πόλιν Βότρυν ἔκτισε τὴν ἐπὶ Φοινίκη, καὶ Αὐζαν τὴν ἐν Λιβύῃ.”*

These two kings are named by Menander also, who translated from the dialect of the Phœnicians the archives of the Tyrians into the Grecian tongue, saying thus : “When Abibalus was dead, his son Heiram received from him the kingdom, who living fifty three years reigned thirty four. It was he who earthed up the Eurychoron, and set up the golden pillar in the temple of Jupiter, and moreover went and cut timber wood from the mountain called Libanus for the roofs of the temples. And having taken down the ancient temples he built both the temple of Hercules and that of Astarte. And he was the first who made the raising of the [temple of] Hercules in the month Peritius. And he marched against the Eukei when they would not pay their tribute, and having reduced them made them again subject to him. In his time was the younger son of Abdemon, who always vanquished the problems, which Solomon the king of Jerusalem imposed.

This drought is mentioned by Menander also in the deeds of Ithobalus king of the Tyrians, in these words : “There was a want of rain in his time from the month Hyperberetæus to the Hyperberetæus of the next year. But when he made supplication, there were great thunders. This king built the city of Botrys in Phœnicia, and Auza in Libya.



Con. Ap. I, 18. Ἀλλὰ πρὸς τούτῳ παραθήσομαι Μένανδρον τὸν Ἐφέσιον. Γέγραφε δὲ οὗτος τὰς ἐφ' ἐκάστου τῶν βασιλέων πράξεις παρὰ τοῖς Ἑλλησι καὶ βαρβάροις γενομένας, ἐκ τῶν παρ' ἐκείνοις ἐπιχωρίων γραμμάτων σπουδάσας τὴν ἱστορίαν μαθεῖν. Γράφων δὴ περὶ τῶν βεβασιλευκότων ἐν Τύρῳ, ἔπειτα γενόμενος κατὰ τὸν Εἰρώμον, ταῦτα φησί· “Τελευτήσαντος δὲ Ἀβιβάλου, διεδέξατο τὴν βασιλείαν ὁ υἱὸς αὐτοῦ Εἰρώμος, ὃς βιώσας ἔτη πεντήκοντα τρία ἐβασίλευσεν ἔτη τριάκοντα τέσσαρα. Οὗτος ἔχωσε τὸν εὐρύχωρον, τὸν τε χρυσοῦν κίονα τὸν ἐν τοῖς τοῦ Διὸς ἀνέθηκεν· ἔτι τε ὕλην ξύλων ἀπελθὼν ἔκοψεν, ἀπὸ τοῦ λεγομένου ὄρους Λιβάνου, κέδρινα ξύλα εἰς τὰς τῶν ἱερῶν στέγας· καθελὼν τε τὰ ἀρχαῖα ἱερὰ καινοὺς ναοὺς ᾠκοδόμησε, τὸ τε τοῦ Ἡρακλέους καὶ τῆς Ἀστάρτης τέμενος ἀνιέρειυσεν, καὶ τὸ μὲν τοῦ Ἡρακλέους πρῶτον ἐποίησατο ἐν τῷ Περιτίῳ μηνί, εἶτα τὸ τῆς Ἀστάρτης, ὁπότε Τιτυοῖς ἐπεστράτευσεν, μὴ ἀποδιδούσι τοὺς φόρους· οὓς καὶ ὑποτάξας ἑαυτῷ πάλιν ἀνέστρεψεν. Ἐπὶ τούτου δέ τις ἦν Ἀβδήμονος παῖς νεώτερος ὃς ἐνῖκα τὰ προβλήματα, ἃ ἐπέτασσε Σολομὼν ὁ Ἱεροσολύμων βασιλεύς.” Ψηφίζεται δὲ ὁ χρόνος ἀπὸ τούτου τοῦ βασιλέως ἄχρι τῆς Καρχηδόνης κτίσεως οὕτως. “Τελευτήσαντος Εἰρώμου, διεδέξατο τὴν βασιλείαν Βαλεάζαρος ὁ υἱὸς, ὃς βιώσας ἔτη τεσσαράκοντα τρία, ἐβασίλευσεν ἔτη ἑπτὰ. Μετὰ τοῦτον Ἀβδάσταρτος ὁ αὐτοῦ

But I will place by the side of him Menander the Ephesian. This man wrote the events that happened in the time of each of the kings among the Greeks and the barbarians, having taken pains to learn the history out of the national writings preserved among them. Writing then concerning those who reigned in Tyre, and then coming to speak of Heirom, he says these things; When Abibalus was dead, his son Hierom received the kingdom, who living fifty three years reigned thirty four years. It was he who earthed up the Eurychoron, and set up the golden pillar in the temple of Jupiter, and moreover went and cut down timberwood from the mountain called Libanus, cedar-timber for the roofs of the temples: and removing the old temples he built new temples, and consecrated the shrine of Hercules and that of Astarte, and made first that of Hercules in the month Peritius, and then that of Astarte, when he marched against the Tityans, who would not pay him tribute; whom also he reduced and made again subject to him. In his time was a younger son of Abdemon, who vanquished the problems, which Solomon the king of Jerusalem imposed.”

But the interval between this king and the founding of Carthage is thus calculated:

“When Heirom died, he was succeeded in the kingdom by his son Balcazar, who, living forty three years, reigned thirty seven. After him Abdastartus his son lived twenty nine years, and reigned nine. The four sons of his nurse conspired

υἱὸς, βιώσας ἔτη εἴκοσιν ἐννέα, ἐβασίλευσεν ἔτη ἐννέα. Τοῦτον οἱ τῆς τροφῆς αὐτοῦ υἱοὶ τέσσαρες ἐπιβουλεύσαντες ἀπώλεσαν, ὧν ὁ πρεσβύτερος ἐβασίλευσεν ἔτη δεκαδύο. Μεθ' οὗς Ἀσταρτος ὁ Δελαιαστάρτου, ὃς βιώσας ἔτη πεντήκοντα τέσσαρα, ἐβασίλευσεν ἔτη δώδεκα. Μετὰ τοῦτον ὁ ἀδελφὸς αὐτοῦ Ἀσέρυμος, βιώσας ἔτη τέσσαρα καὶ πεντήκοντα, ἐβασίλευσεν ἔτη ἐννέα. Οὗτος ἀπώλετο ὑπὸ τοῦ ἀδελφοῦ Φέλητος, ὃς λαβὼν τὴν βασιλείαν ἤρξε μῆνας ὀκτὼ βιώσας ἔτη πεντήκοντα. Τοῦτον ἀνείλεν Εἰθώβαλος ὁ τῆς Ἀστάρτης ἱερεὺς, ὃς βασιλεύσας ἔτη τριάκοντα δύο, ἐβίωσεν ἔτη ἐξήκοντα ὀκτὼ. Τοῦτον διεδέξατο Βαδέζωρος υἱὸς, ὃς βιώσας ἔτη τεσσαράκοντα πέντε, ἐβασίλευσεν ἔτη ἕξ. Τούτου διάδοχος γέγονε Μάττηνος ὁ υἱὸς, ὃς βιώσας ἔτη τριάκοντα δύο, ἐβασίλευσεν ἔτη ἐννέα. Τούτου διάδοχος γέγονε Φυγμαλίων, βιώσας δ' ἔτη πεντήκοντα ἕξ, ἐβασίλευσεν ἔτη τεσσαράκοντα ἑπτὰ. Ἐν δὲ τῷ ἐπ' αὐτοῦ ἐβδόμῳ ἔτει ἡ ἀδελφὴ αὐτοῦ φυγοῦσα ἐν τῇ Λιβύῃ πόλιν ὠκοδόμησε Καρχηδόνα."

against him and slew him ; the eldest of whom reigned twelve years. After them came Astartus the son of Delæastartus, who lived fifty four years, and reigned twelve years. After him his brother Aserymos lived fifty four years and reigned nine years. He was slain by his brother Pheles, who, having taken the kingdom, reigned eight months, and lived fifty years. This king was slain by Eithobalus the priest of Astarte, who reigned thirty two years, and lived sixty eight. His successor was his son Badezorus who lived forty five years, and reigned six years. His successor was his son Matgenus, who lived thirty two years, and reigned nine years. His successor was Phygmalion, and he lived fifty six, and reigned forty-seven years. But in the seventh year of his reign his sister fled and built the city of Carthage in Libya.

### DIUS [*of uncertain date*]

I find no other information about this writer besides what is furnished by Josephus, who tells us that he wrote the history of the Phœnicians in an accurate manner.

Con. Apion. I, 17. Οὗτος τοίνυν ἐν ταῖς περὶ Φοινίκων ἱστορίαις γράφει τὸν τρόπον τοῦτον. "Ἀβιβάλου τελευτήσαντος, ὁ

He [*Dius*] writes in his History of the Phœnicians in this manner : When Abibalus died, his son Heirom became king. It was he

υἱὸς αὐτοῦ Εἴρωμος ἐβασίλευ-  
σεν. Οὗτος τὰ πρὸς ἀνατολὰς  
μέρη τῆς πόλεως προσέχωσεν,  
καὶ μεῖζον τὸ ἄστυ πεποίηκεν,  
καὶ τοῦ Ὀλυμπίου Διὸς τὸ ἱερὸν  
καθ' ἐαυτὸ ὃν ἐν νήσῳ, χώσας  
τὸν μεταξὺ τόπον, συνῆψε τῇ  
πόλει, καὶ χρυσοῖς ἀναθήμασιν  
ἐκόσμησεν· ἀναβὰς δὲ εἰς τὸν  
Λίβανον ὑλοτόμησε πρὸς τὴν τῶν  
ναῶν κατασκευήν· Τὸν δὲ τυραν-  
νοῦντα Ἱεροσολύμων Σολομῶνα  
πέμψαι φασὶ πρὸς τὸν Εἴρωμον  
αἰνίγματα, καὶ παρ' αὐτοῦ λαβεῖν  
ἀξιούν· τὸν δὲ μὴ δυνηθέντα δια-  
κρίναι, τῷ λύσαντι χρήματα ἀπο-  
τίνειν. Ὁμολογήσαντα δὲ τὸν  
Εἴρωμον, καὶ μὴ δυνηθέντα λύσαι  
τὰ αἰνίγματα, πολλὰ τῶν χρημά-  
των εἰς τὸ ἐπιζήμιον ἀναλῶσαι.  
Εἶτα δὴ Ἀβδήμονόν τινα Τύριον  
ἄνδρα τὰ προτεθέντα λύσαι, καὶ  
αὐτὸν ἄλλα προβαλεῖν. Ἄ μὴ  
λύσαντα τὸν Σολομῶνα, πολλὰ  
τῷ Εἰρώμῳ προσαποτίσαι χρή-  
ματα."

who earthed up the eastern parts  
of the city, and made the town  
larger, and joined to the city the  
temple of the Olympian Jupiter,  
which stood by itself on an island,  
by filling up the interval with  
earth, and he adorned the same with  
golden offerings. He went up into  
Libanus and cut wood for the  
building of the temples : and they  
say that Solomon the tyrant of  
Jerusalem sent riddles to Heirom,  
and asked him to send some back  
to him ; and that the one who was  
not able to unravel them, should  
pay money to the man who could  
solve them. That Heirom con-  
sented to these terms, and not  
being able to solve the riddles, paid  
a large sum of money for the pen-  
alty. That afterwards a Tyrian  
named Abdemonus explained the  
riddles proposed and propounded  
others ; but that Solomon, failing  
to explain them, paid much money  
to Heirom.

APION.

This writer was a grammarian and historian of the Great Oasis in Egypt. He spent part of his life in Alexandria, but traveled into Greecé, and taught Rhetoric at Rome under the emperors Tiberius and Claudius. He is mentioned by Pliny 30, 2, and Aulus Gellius, 5, 14. One of his works was on the Antiquities of Egypt, and another on the Antiquities of the Jews. In this latter work he seems to have treated the chosen people with great contempt, but as the work is lost, and we know nothing of it except from the reply of Josephus, we cannot venture to designate its character with accuracy. His commentaries on Homer have also perished, with the exception of a few fragments preserved in the Etymologicum Gudianum.



Con. Ap. II, 2. Περὶ ὧν δὲ προστίθησιν ὁ Ἀπίων, ἐπιμνηθῆσομαι συντόμως. Φησὶ γὰρ ἐν τῇ τρίτῃ τῶν Αἰγυπτιακῶν τάδε· Μωϋσῆς, ὡς ἤκουσα παρὰ τῶν πρεσβυτέρων τῶν Αἰγυπτίων, ἦν Ἑλιουπολίτης· ὃς πατρίοις ἐθέσει κατηγγυημένος, αἰθρίους προσευχὰς ἀνῆγεν, εἰς οἷους εἶχεν ἡ πόλις περιβόλους. Πρὸς ἀφελιώτην δὲ πᾶσαν ἀπέστρεφεν· ὧδε γὰρ καὶ Ἡλίου κεῖται πόλις. Ἀντὶ δὲ ὀβελῶν ἔστησε κίονας, ὑφ' οἷς ἦν ἐκτύπωμα σκάφης, σκιά δ' ἀπ' ἄκρων ἐπ' αὐτὴν διακειμένη, ὡς, ὃς ἐν αἰθέρι, τοῦτον ἀεὶ τὸν δρόμον Ἡλίῳ συμπεριπολεῖ.

Ὁ δὲ γε πάντων πιστότατος Ἀπίων ὥρῳσατο τὴν ἐξοδὸν ἀκριβῶς, κατὰ τὴν ἐβδόμην Ὀλυμπιάδα, καὶ ταύτης ἔτος εἶναι πρῶτον, ἐν ᾧ φησὶ “Καρχηδόνα Φοίνικες ἔκτισαν.”

“Ὁδεύσαντες γὰρ,” φησὶν, ἐξ ἡμερῶν ὁδὸν βουβῶνας ἔσχον, καὶ διὰ ταύτην τὴν αἴτλιαν τῇ ἐβδόμῃ ἡμέρᾳ ἀνεπαύσαντο σωθέντες εἰς τὴν χώραν τὴν νῦν Ἰουδαίαν λεγομένην, καὶ ἐκάλεσαν τὴν ἡμέραν σάββατον, σώζοντες τὴν Αἰγυπτίων γλῶτταν. Τὸ γὰρ βουβῶντος ἄλγος καλοῦσιν Αἰγύπτιοι Σαββάτῳσιν.

Ὁ δὲ θαυμαστός Ἀπίων διὰ μὲν ἐξ ἡμερῶν αὐτοὺς ἐλθεῖν εἰς τὴν Ἰουδαίαν προείρηκεν, πάλιν δὲ τὸν Μωϋσῆν εἰς τὸ μεταξὺ τῆς Αἰγύπτου καὶ τῆς Ἀραβίας ὄρος, ὃ καλεῖται Σίναιον, ἀναβάντα φησὶν ἡμέραις τεσσαράκοντα κρυφῆναι, καὶ κεῖθεν καταβάντα, δοῦναι τοῖς Ἰουδαίοις τοὺς νόμους.

C. Ap. II, 4. Ἐλθόντες, φησὶν, ἀπὸ Συρίας ᾤκησαν πρὸς

But I will mention briefly what Apion adds. For he says, in the third book of his Egyptian history, as follows: “Moses, as I have heard from the Ægyptian elders, was a man of the city of the Sun, who, being pledged to the customs of his forefathers, offered up prayers in the open air towards the walls which the city had: but he turned it all towards the east: for so also lies the city of the sun. But instead of obelisks he set up columns. Under these was the figure of a boat, and a shadow from their tops falling upon it so disposed that it might go round with the sun the same course which he does in the sky . . . .

Our most trustworthy Apion has accurately defined the Exodus, in the seventh Olympiad, and that it was the first year of it, in which the Phœnicians built Carthage.

For, says he, when they had travelled six days' journey, they had buboes, and for this reason they rested on the seventh day, when they had got safe into the country now called Judæa, and they called the day *sabbath*, retaining the dialect of the Egyptians. For the Egyptians call the disease of buboes *sabbatos*.

But our wonderful Apion said before that they went in six days into Judæa, and again he says that Moses went up into the mount between Egypt and Arabia, which is called Sinai, and was hidden there forty days, and then having gone down again, gave the laws to the Jews.

II, 4. They came, he says, from Syria and dwelt near the stormy sea,

*ἐλλόμενον θάλασσαν, γειτνιάσαν-  
τες ταῖς τῶν κυμάτων ἐκβολαῖς.*

II, 7. In hoc sacrario Apion præsumsit edicere, asini caput collocasse Judæos, et id colere ac dignum facere tanta religione: et hoc affirmat fuisse depalatum, dum Antiochus Epiphanes et exspoliasset templum et illud caput invenisset ex aureo compositum multis pecuniis dignum.

II, 8. Apion dixit; Antiochum in templo invenisse lectum et hominem in eo jacentem et appositam ei mensulam maritimis terrenisque volatilium dapibus plenam, et quod obstupuisset his homo. Illum vero mox adorasse regis ingressum tanquam maximam sibi opem præbituri: ac procidentem ad ejus genua, extensa dextera poposcisse libertatem; et jubente rege ut consideret, et diceret, quis esset, vel cur ibidem habitaret, vel quæ esset causa ciborum ejus, tunc hominem cum gemitu et lacrimis lamentabiliter suam narrasse necessitatem. Ait, inquit, esse se Græcum: et dum peragraret provinciam parandi victus causa, correptum se subito ab alienigenis hominibus, atque deductum ad templum et inclusum illic, et a nullo conspici, sed cuncta dapium apparatione saginari. Et primum quidem hæc sibi inopinabilia beneficia visa attulisse lætitiā, deinde suspicionem, postea stuporem: postremum consulentem a ministris ad se accedentibus audisse legem ineffabilem Judæorum, pro qua nutriebatur: et hoc illos facere singulis annis quodam tempore

in the neighbourhood of the dashing of the waves.

II, 7. In this shrine Apion presumed to say that the Jews placed an ass's head, and worshiped it and made it honoured it with so much ceremony: and he affirms that this was found, when Antiochus Epiphanes both spoiled the temple and found that head made of gold and worth much money.

II, 8. Apion said that Antiochus found in the temple a couch and a man lying on it, and a table placed near him, full of dainties of fowls from both sea and land, and that the man was astonished at them. But that he saluted the entrance of the king as if he would afford him much assistance: and falling at his knees, with right-hand out-stretched asked for his freedom: and, when the king bade him seat himself and say who he was, and why he was dwelling there, and what was the explanation of the food that was before him, that then the man pitifully related his necessities with groans and tears. He said, says Apion, that he was a Greek, and, whilst he was traversing the province for the purpose of getting his living, he had been suddenly seized by foreigners, brought to the temple and there confined, that he was seen by no one, but was fattened by all this array of provisions. That at first these unexpected bounties caused him joy, then suspicion, and thirdly astonishment; that at last, on asking the attendants who came to him, he heard of that law of the Jews for which he was fed, but which must not be talked about, and that they were used to do this

constituto. Et comprehendere quidem Græcum peregrinum, eumque annuo tempore saginare, et deductum ad quandam sylvam occidere quidem eum hominem, ejusque corpus sacrificare secundum suas solennitates et gustare ex ejus visceribus et jusjurandum facere in immolatione Græci, ut inimicitias contra Græcos haberent: et tunc in quandam foveam reliqua hominis pereuntis abjicere. Deinde refert, eum dixisse, paucos jam dies debitos sibimet superesse, atque rogasse, ut reveritus Græcorum Deos, et superans in suo sanguine insidias Judæorum, de malis eum circumstantibus deliberaret.

every year at an appointed time: that they seized a Greek stranger and fattened him for the space of a year, and then led him to a certain wood, where they slew him, and sacrificed his body according to their rites, and tasted of the carcase, and made an oath, in slaughtering the Greek, that they would keep enmity against the Greeks, and that they threw the remains of the dying man into a ditch. Then he [*Apion*] relates that he said that a few days remained due to him, and that he asked the king, that in reverence for the gods of the Greeks, and defeating the schemes of the Jews in shedding his blood, he would take thought for the evils surrounding him.

II, 1. Καταψεύδεται δὲ καὶ ὄρκον ἡμῶν, ὡς ὁμνούντων τὸν θεόν, τὸν ποιήσαντα τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, μηδενὶ εὐνοήσκειν ἄλλοφύλῳ, μάλιστα δὲ Ἑλλησιν.

II, 11. Τεκμήριον γὰρ εἶναι, φησὶ, τοῦ μήτε νόμοις ἡμᾶς χρῆσθαι δικαίοις, μήτε τὸν θεὸν εὐσεβεῖν ὡς προσῆκε, τὸ μὴ ἄρχειν, δουλεύειν δὲ μᾶλλον ἔθνεσι καὶ ἄλλοτε ἄλλοις, καὶ τὸ κεχρῆσθαι συμφοραῖς τισι περὶ τὴν πόλιν, αὐτῶν δηλονότι πόλεως ἡγεμονικωτάτης ἐκ τῶν ἄνωθεν ἄρχειν, ἀλλὰ μὴ Ῥωμαίοις δουλεύειν συνηθισμένων.

C. Ap. II, 13. Ἐγκαλεῖ γὰρ ὅτι ζῶα θύομεν, καὶ χοῖρον οὐκ ἐσθίομεν, καὶ τὴν τῶν αἰδοίων χλευάζει περιτομήν.

II, 10. He tells also falsely that oath of ours, as if we swore by God, who made the heaven and the earth and the sea, that we would show good will to no foreigner, and especially to Greeks.

For, says he, a proof of our neither using just laws, nor worshipping God as we ought, is the fact that we are not a ruling nation, but rather are subject to different nations at different times, and have suffered calamities about our city, whilst forsooth they had been accustomed from ancient times to rule in a most imperial city, and not to be in subjection to the Romans.

II, 13. For he alleges against us that we worship animals, and do not eat pork, and he trifles about our circumcising our private parts.

Besides the foregoing, Josephus names several other writers, whose works have perished, but he does not quote their very words; and, as they add nothing to our infor-



mation about the Jews, it is unnecessary here to dwell longer upon the subject, the more particularly as the reader who is desirous of studying every thing connected with the bible history cannot dispense with the task of reading the whole of the writings of the Jewish historian Josephus.

A third and still more important enquiry, in an examination of the works of Josephus, bears reference to the Christian religion, which was already, we are told in the book of the Acts of the Apostles, counting its adherents by thousands before Josephus began to write his history and antiquities of the Jewish nation. If we consider, with Fynes Clinton, that the crucifixion of Christ took place in the year 29 of our era, forty years at least must have passed before he began his great work, and in this interval Christianity had made great progress. Great however is our disappointment at finding that in the long history of Josephus about his own times, there is nothing but two passages, now admitted to be interpolated, in which any allusion is made to Christ or the Christians. The following is the principal of these :

Antiq. XVIII. iii, 3. *Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἵγε ἄνδρα αὐτὸν λέγειν χρή· ἦν γὰρ παράδοξον ἔργων ποιητὴς, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τὰ ἀληθῆ δεχομένων· καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο. Ὁ Χριστὸς οὗτος ἦν. Καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν, σταυρῷ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἷ γε πρῶτον αὐτὸν ἀγαπήσαντες. Ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ εἰρηκότων. Εἰς ἔτι νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὠνομασμένων οὐκ ἐπέλιπε τὸ φύλον.*

About this time was Jesus, a wise man, if at least it be right to call him a man : for he was the doer of wonderful works, a teacher of men who receive with pleasure the things which are true, and he gained over to himself many Jews and many of the Greeks. He was the Christ. And when Pilate, at the information of the first men among us, had punished him on the cross, those who loved him from the first did not cease to love him. For he appeared to them again the third day alive ; the divine prophets having spoken both these and numberless other wonders about him. The tribe of Christians, so named from him, have not ceased to exist until the present time.

Those who are best acquainted with the character of Josephus and the stile of his writings, have no hesitation in condemning this passage as a forgery interpolated in the text during the third century by some pious Christian, who was scandalized that so famous a writer as Josephus should have taken no notice of the Gospels or of Christ their subject. But the zeal of the interpolator has outrun his discretion, for we might as well expect to gather grapes from thorns or figs from thistles as to find this notice of Christ among the Judaizing writings of Josephus. It is well known that this author was a zealous Jew, devoted to the laws of Moses and to the traditions of his countrymen. How then could he have written that *Jesus was the Christ*? Such an admission would have proved him to be a Christian himself, in which case the passage under consideration, too long for a Jew, would have been far too short for a believer in the new religion, and thus the passage stands forth, like an ill-set jewel, contrasting most inharmoniously with every thing around it. If it had been genuine, we might be sure that Justin Martyr, Tertullian and Chrysostom would have quoted it in their controversies with the Jews, and that Origen or Photius would have mentioned it. But Eusebius, the ecclesiastical historian [I, 11], is the first who quotes it, and our reliance on the judgment or even the honesty of this writer is not so great as to allow of our considering every thing found in his works as undoubtedly genuine.

Besides the extract already quoted, there is another short notice of Christ, which, in the words of Paley, is “allowed by many, though not without considerable question being moved about it.” The main point of the narrative is very brief; but it is best to give the context from the beginning of the chapter.

Antiq. XVIII, iii, 3. Πέμπει δὲ καὶ Καῖσαρ Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἑπαρχον, Φήστου τὴν τελευτὴν πυθόμενος. Ὁ δὲ βασιλεὺς ἀφείλετο μὲν τὸν Ἰώσηπον τὴν ἀρχιερωσύνην, τῷ δὲ Ἀνάνου παιδί, καὶ αὐτῷ Ἀνάνω

Cæsar sends Albinus as eparch [GOVERNOR] into Judæa, when he learnt that Festus was dead. But the emperor took away the high priesthood from Joseph, and gave to the son of Ananus, who was also called Ananus, the succession to the

λεγομένῳ, τὴν διαδοχὴν τῆς ἀρχῆς ἔδωκε. Τοῦτον δὲ φασὶ τὸν πρεσβύτατον Ἀνανὸν εὐτυχέστατον γενέσθαι· πέντε γὰρ ἔσχε παῖδας, καὶ τούτους πάντας συνέβη ἀρχιερατεῦσαι τῷ Θεῷ, αὐτὸς καὶ πρότερον τῆς τιμῆς ἐπὶ πλεῖστον ἀπολαύσας, ὅπερ οὐδενὶ συνέβη τῶν παρ' ἡμῖν ἀρχιερέων. Ὁ δὲ νεώτερος Ἀνανός, ὃν τὴν ἀρχιερωσύνην ἔφαμεν παρειληφέναι, θρασὺς ἦν τὸν τρόπον, καὶ τολμητῆς διαφερόντως· αἵρεσιν δὲ μετῴκει τὴν Σαδδουκαίων, οἵπερ εἰσὶ περὶ τὰς κρίσεις ὡμοὶ παρὰ πάντας τοὺς Ἰουδαίους, καθὼς ἤδη δεδηλώκαμεν. Ἄτε δὲ οὖν τοιοῦτος ὢν ὁ Ἀνανός, νομίας ἔχειν καιρὸν ἐπιτήδειον, διὰ τὸ τεθνᾶναι μὲν Φῆστον, Ἀλβῖνον δὲ ἔτι κατὰ τὴν ὁδὸν ὑπάρχειν, καθίζει συνέδριον κριτῶν· καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ [τοῦ λεγομένου Χριστοῦ,] Ἰάκωβος ὄνομα αὐτῷ, καὶ τινὰς ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους.

office. The elder Ananus is said to have been a most lucky man: for he had five sons, and it happened that they all were God's high-priests, whilst himself also had before enjoyed that dignity for a very long time, which never was the case with any other of our high-priests. But the younger Ananus, whom we just named as having been appointed to the high-priesthood, was of very bold and enterprising character: he followed the sect of the Sadducees, who are severe in their judgments beyond all the other Jews, as we have already shewn. Ananus then, being such a man as I have described, thinking that he had met with a fitting opportunity, seeing that Festus was dead, and Albinus was still on his journey, appoints a sanhedrim [meeting] of judges, and bringing before it the brother of Jesus [who is called Christ,] named James, and some others, accused them of having broken the law, and gave them over to be stoned.

The words enclosed in brackets, *who is called Christ*, are probably an interpolation in the text, introduced, like the preceding, by some dishonest copyist in order to set aside the unfavourable consequences deduced from the silence of Josephus. Many reasons may be given for looking upon the words in question as an interpolation. I shall, however, be content, at present, to rest the case upon internal evidence; which is certainly not in favour of their authenticity. For if the longer passage quoted from Josephus be rejected as spurious, the few words now before us are incomplete: they clearly refer to a more full account of Jesus which had preceded. If, however, we admit the former extract as genuine, the latter is inconsistent with it; for, in the former, Jesus is called *the* Christ, equiva-



lent to 'the Messiah': but in the latter he is called simply 'Christ,' a name having no spiritual signification, and importing nothing more than an ordinary surname. This inconsistency could not have proceeded from Josephus, to whom the Greek and Hebrew languages were equally well known. It is extremely improbable that Josephus would use the term *the Christ*, without further explaining its signification; it is equally improbable that he would have used the surname *Christ*, without shewing that it originally had a spiritual derivation: but it is doubly improbable that he would have used both expressions, for the same individual, without saying that it indicated the Messiah whose coming the Jewish people were daily expecting. It would be very possible, also, to raise a question about the name *Christ* itself, if such enquiries were at all the subject of this work; for its etymology, though evident, does not denote its origin. Suetonius and Lucian have *Χρηστος* *CHRESTUS* *good*, which is a different word from *Χριστος* *CHRISTUS* *anointed*, the Greek term for *MESSIAH*, the Hebrew name by which the expected prophet of the Jews was pointed out. These enquiries would be interesting, but must not detain us from our purpose.

In contrast with this notice of Christ is another passage found in Josephus respecting John the Baptist, about which no suspicion of spuriousness has ever been entertained.

Antiq. XVII, v, 2. Τισὶ δὲ τῶν Ἰουδαίων ἐδόκει ὀλωλέναι τὸν Ἡρώδου στρατὸν ὑπὸ τοῦ Θεοῦ, καὶ μάλα δικαίως γιννυμένου κατὰ ποινὴν Ἰωάννου τοῦ ἐπικαλουμένου Βαπτιστοῦ. Κτείνει γὰρ τοῦτον Ἡρώδης, ἀγαθὸν ἄνδρα, καὶ τοὺς Ἰουδαίους κελεύοντα ἀρετὴν ἐπασκοῦντας, καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν Θεὸν εὐσεβείῃ χρωμένους βαπτισμῶ συνιέναι· οὕτω γὰρ καὶ τὴν βάπτισιν ἀποδεκτὴν αὐτῷ φα-

It seemed to some of the Jews that Herod's army was destroyed by God, thus taking deserved vengeance for the death of John surnamed the Baptist. For Herod slew him, though he was a good man and exhorted the Jews to cherish virtue, and whilst practising uprightness towards one another, and piety towards God, to have recourse to baptism: for that their baptism would be acceptable to him, not if they made use of it for the setting aside of their sins, but for purity of

νεῖσθαι, μὴ ἐπὶ τινων ἁμαρτάδων παραιτήσῃ χρωμένων, ἀλλ' ἐφ' ἀγνείᾳ τοῦ σώματος, ἅτε δὴ καὶ τῆς ψυχῆς δικαιοσύνη προεκκαθαρμενης. Καὶ τῶν ἄλλων συστρεφόμενων—καὶ γὰρ ἤρθησαν ἐπὶ πλεῖστον τῇ ἀκροάσει τῶν λόγων, δείσας Ἡρώδης τὸ ἐπὶ τοσόνδε πιθανὸν αὐτοῦ τοῖς ἀνθρώποις μὴ ἐπὶ ἀποστάσει τινὶ φέροι, πάντα γὰρ ἐώκεσαν συμβουλῇ τῇ ἐκείνου πράξοντες, πολὺ κρεῖττον ἡγεῖται, πρὶν τι νεώτερον ἐξ αὐτοῦ γενέσθαι, προλαβὼν ἀναιρεῖν ἢ μεταβολῆς γενομένης εἰς τὰ πράγματα ἐμπεσὼν μετανοεῖν. Καὶ ὁ μὲν, ὑποψία τῇ Ἡρώδου, δέσμιος εἰς τὸν Μαχαιροῦντα πεμφθεὶς, τὸ προειρημένον φρούριον, ταύτῃ κτίννυται. Τοῖς δὲ Ἰουδαίοις δόξαν ἐπὶ τιμωρίᾳ τῇ ἐκείνου τὸν ὄλεθρον ἐπὶ τῷ στρατεύματι γενέσθαι, τοῦ Θεοῦ κακῶς Ἡρώδῃ θέλοντος.

body, that is if the soul also had been previously purified by righteousness. And when the rest of the people gathered themselves together—for they were excited to a great degree by hearing his words—Herod, fearing his great power of persuading men, lest it might lead to a revolt—for they seemed likely to do every thing by his counsel—deemed it much better, before any new thing should proceed from him, to seize him and put him to death, than, after some change had been wrought, to repent when he had fallen into trouble. And so he [John], on account of Herod's suspicion, was sent in bonds to the before-mentioned castle of Machærus, and there put to death. But the Jews thought that Herod's army was destroyed in vengeance for his death arising from God's anger being kindled against Herod.

Here would have been a good opportunity for the writer to make allusion to the connection between John the Baptist and Christ—if at least, he was acquainted with the life and mission of both those teachers. But a good reason is supplied by Josephus himself, in the memoir of his own life, why he should have been acquainted with the teaching of John the Baptist, but not with that of Christ. For, in his search after truth, Josephus joined for a time the sect of the Essenes, to which John the Baptist, from the remarkable similarity of their doctrines, seems to have belonged, and so had an opportunity of learning the nature of their teaching: whilst on the other hand, as he afterwards left them and joined the Pharisees, the enemies of Christ, it is not likely that he ever knew of the Christian doctrines, or, certainly, that he would mention Christ as the Messiah that was to come.

## POMPONIUS MELA, A. D. 48.

Pomponius Mela, a geographer, was born in Spain. He has left a work entitled *Chorographia*, or *De situ orbis* : but has therein made important omissions ; for he takes no notice of Cannæ, Munda, Pharsalia, Leuctra, or Mantinea, at all of which places great battles were fought. Nor, which more concerns our present purpose, does he even name Jerusalem, though he names Judæa.

1, 11. Syria late litora tenet, terrasque etiam latius introrsus, aliis aliisque nuncupata nominibus ; (nam et Coele dicitur, et Mesopotamia, et Damascene, et Adiabene, et Babylonia, et Judæa, et Commagene. Hic Palaestine est, qua tangit Arabas : tum Phoenice ; et ubi se Ciliciæ committit, Antiochia) olim ac diu potens, sed cum eam regno Semiramis tenuit, longe potentissima. Operibus certe ejus insignia multa sunt : duo maxime excellunt ; constituta urbs miræ magnitudinis Babylon, ac siccis olim regionibus Euphrates et Tigris immissi.

Ceterum in Palæstina est ingens et munita admodum Gaza : sic Persæ ærarium vocant : et inde nomen est, quod, quum Cambyzes armis Ægyptum peteret, huc belli et opes et pecuniam intulerat. Est non minor Ascalon ; est Jope, ante diluvium (ut ferunt) condita ; ubi Cephea regnasse eo signo accolæ affirmant, quod titulum ejus, fratrisque Phinei, veteres quædam

Syria occupies a great breadth of the coasts, and a greater breadth of country in-land : it is known by different names ; for it is called Coele [*Hollow*] and Mesopotamia, and Damascene, and Adiabene, and Babylonia, and Judæa, and Commagene. Here is Palestine, where it touches on the Arabians, then Phoenicia, and where it joins Cilicia, Antiochia, powerful in former days and for a long time, but, when Semiramis comprised it in her kingdom, by far most powerful. Many places are distinguished by her works. Two especially excel ; a city which she built named Babylon, of immense size, and the irrigation of countries once dry by the Tigris and Euphrates.

But in Palestine is the great and strongly fortified city of Gaza ; (this is the Persian name for a treasury) and it takes its name from this circumstance, that, when Darius was turning his arms against Egypt, he brought to this town his supplies and money for the war. There is Ascalon a town of no less size ; and Joppa, founded as they say, before the flood, where the inhabitants assert that Cepheus



aræ cum religione plurima re-  
tinent: quin etiam rei celebratæ  
carminibus ac fabulis, servatæ a  
Perseo Andromedæ clarum ves-  
tigium marinæ belluæ ossa im-  
mania ostentant.

was king, by this token, that some ancient altars preserve with much religion the inscription of him and of his brother Phineus; besides which they show the gigantic bones of a sea-monster, a distinguished memorial of Andromeda saved by Perseus,—a story much celebrated in songs and legends.

PETRONIUS, A. D. 60.

The elegant but licentious Petronius comes next upon our list. He appears as the author of a satirical work of great celebrity : but whether the writer is the same Petronius whom Tacitus names as governor of Bithynia, and afterwards, by order of Nerva who gave him his choice of a mode of death, opening his veins and dying in the bath, is a question that has not been fully decided. The prænomen of the Petronius in Tacitus is Caius : but the author of Trimalcion's Feast bears the name of Titus.

Judæus licet et porcinum num-  
en adoret,  
Et cœli summas advocet auric-  
ulas,  
Ni tamen et ferro succiderit in-  
guinis oram,  
Et nisi nodatum solverit arte  
caput,  
Exemptus populo Graias migra-  
bit ad urbes,  
Et non jejuna sabbata lege pre-  
met.

Let Jews adore their guardian  
And pray to heavenly "ears"  
Yet, if they will not prune a part,  
And loose the knotted head with  
To Grecian towns they must with-  
And break their sabbath-fasting  
law.

# PLINY THE ELDER, A. D. 70.

The great Naturalist, Pliny, is the next writer of whom we have to speak. The extracts from his work are, as might have been expected mostly geographical, with one interesting exception—a few lines in which he speaks of the Essenes, that Jewish sect of Stoics, to which John the

Baptist is supposed to have belonged, and after him, for a time the Jewish historian Josephus.

*Natur. hist.* V, 13. Juxta Syria litus occupat, quondam terrarum maxima et pluribus distincta nominibus. Namque Palæstina vocabatur qua contingit Arabas, et Judæa et Cœle dein Phœnice: et qua recedit intus Damascena: ac magis etiamnum meridiana, Babylonia. Et eadem Mesopotamia inter Euphratem et Tigrin: &c.

Syria, once the greatest of lands, and distinguished by several names, occupies the shore near. For it was called Palestine, where it touches the Arabians, and Judæa, and then Cœle-Phœnicia, and where it recedes in-land, the Damascene territory, and more to the south, Babylonia: the same too is Mesopotamia, &c.

In the geographical account which here follows, nothing important occurs except the names of a few Jewish towns, Ascalon, Azotus, Joppa, the rock where “they show vestiges of the bonds of Andromeda” [in quo vinculorum Andromedæ vestigia ostendunt], Cæsarea built by king Herod, Galilæa a part of Judæa, ten toparchies of Judæa, and the river Jordan with the lake Asphaltitis or Dead Sea, in which no animal can live on account of the bituminous nature of its waters, the castle of Machærus, and the fountain Callirrhoe.

V, 15. Esseni . . . . . gens sola et in toto orbe præter cæteras mira, sine ulla femina, omni Venere abdicata, sine pecunia, socia palmarum. In diem ex æquo convenarum turba renascitur, large frequentantibus, quos vita fessos ad mores eorum fortunæ fluctus agitat. Ita per sæculorum millia incredibile dictum gens æterna est, in qua nemo nascitur. Tam fecunda illis aliorum vitæ poenitentia est.

The Essenians, the only race of men, and beyond all others remarkable in all the world, without any woman, they have given up sexual intercourse, have no money and live among the palm-trees. Their society is kept up by crowds who throng to them daily, men driven out among them by the caprice of fortune from the fatigues of the world. Thus, wonderful to say, their race, in which no child is ever born, is perpetuated for thousands of ages. So advantageous to them is the repentance of others for their past lives!

XIII, 4. Chydæos appellavit Judæa gens, contumelia numinum insignis.

Called Chydæi [*vile, common*] by the Jews a nation famous for its contempt of the gods.

XXI, 8. Aliud vero castimoniae superstitioni etiam sacrisque Judæis dicatum, quod fit e piscibus squamma carentibus.

But there is another talisman of chastity dedicated also to superstition and Jewish rites, made out of fishes that have no scales.

XXX, 1. Est et alia magice factio, a Mose etiamnum et Lotapea Judæis pendens, sed multis millibus annorum post Zoroastrem.

There is also another magical sect, still in these days kept up by the Jews Moses and Lotapeas, but this is many thousand years later than Zoroaster.

### MARTIAL, A. D. 40.

The Latin epigrammatist Martial, who was born at Bilbilis in Spain, is the next writer who mentions the Jews. Like most young men of genius under the earlier Roman emperors, he went, at the age of about twenty-two, to make his fortune at Rome. Here he was patronised by Titus and Domitian, and remained there thirty-five years, after which, by the aid of the younger Pliny who lent him some money, Martial returned into his native country, and at last completed the collection of epigrams, which we still have, bearing his name. His notice of the Jews is of the most meagre character. *Recutitorum Judæorum* of circumcised Jews, *Judæum pondus* Judæan load, and *de Soly-mis* from the people of Jerusalem, occur in the 30th, 35th and 54th epigrams of his seventh book.

### PLUTARCH, A. D. 100.

This is one of the most voluminous writers of antiquity, but the time of his birth cannot be exactly ascertained. Plutarch himself tells us that he was studying under Ammonius at Delphos, when Nero visited Greece, which was in the 66th year of our era. We may therefore conjecture



that he was born about the middle of the first century. In his early days he saw at one time his father, his grandfather, and his great-grandfather all in being, and seems to have been brought up in the most domestic fashion, and in the simplicity of ancient manners.

In the school of Ammonius, which he attended when still quite young, and where he formed an intimate friendship with a descendant of Themistocles, he received instruction in mathematics and philosophy; without doubt he carefully attended also, under able instructors, to the various departments of belles-lettres, and his works plainly show that the perusal of the poets had supplied his memory with ample materials; it appears that, while still quite young, he was employed by his fellow-citizens in some negotiations with the neighbouring cities; the same motive led him to Rome, whither all the Greeks possessed of any industry or talent had been accustomed regularly to come for more than a century, to seek reputation and fortunes, either by attaching themselves to some powerful individuals, or by giving public lectures on philosophy and eloquence. Plutarch, it may readily be supposed, did not neglect this latter mode of acquiring celebrity; he himself declares, that during his sojourn in Italy he could not find time to become sufficiently acquainted with the Latin tongue, by reason of the public business with which he was charged, and the frequent conferences he had with educated men on matters of a philosophic nature, about which they came to consult him; he spoke and wrote in his own language according to the privilege which the Greeks had preserved of imposing their idiom on their conquerors, and of making it the natural language of philosophy and letters; these public lectures, these declamations, were evidently the first germ of the numerous moral treatises that Plutarch subsequently composed; the philosopher of Chæronea exercised at Rome that profession of sophist, the very name of which is now become a bye-word, and the mere existence of which seems to indicate the decline of national literature, but which was more than once rendered illus-

trious at Rome by great talents and the effects of persecution ; it is well known that, under the bad emperors, and amid the universal slavery which then prevailed, philosophy was the only asylum to which liberty fled, when banished from the forum and the senate ; philosophy, in earlier days, had effected the ruin of the republic ; it was then only a vain scepticism, abused to their own bad purposes by the ambitious and the corrupt ; adopting a better vocation, it became, at a later period, a species of religion, embraced by men of resolute spirit ; they needed a wisdom that might teach them how to escape by death the cruelty of the oppressor, and they called for this purpose Stoicism to their aid. Plutarch, the most constant and the most contemptuous opposer of the Epicurean doctrines ; Plutarch, the admirer of Plato, and disciple of his in the belief of the soul's immortality, of divine justice, and of moral good, taught his hearers truths, less pure indeed than those of Christianity, but which yet, in some degree, adapted themselves to the pressing wants of heroic and elevated minds. It is not known whether Plutarch prolonged his stay in Italy until the period when Domitian, by a public decree, banished all philosophers from that country ; some critics suppose that he made many visits to Rome, but none after the reign of this emperor ; one thing, however, appears well ascertained, that he returned when still young to his native country, and remained there for the rest of his days. Plutarch was continually occupied with plans for the benefit of his countrymen : and to give but a single instance of his zeal in the public service, he not only filled the office of archon, the chief dignity in his native city, but even discharged with great exactness, and without the least reluctance, the duties of an inferior office, that of inspector of public works, which compelled him, he tells us, to measure tiles, and keep a register of the loads of stone that were brought to him. All this accords but ill with the statement of Suidas, that Plutarch was honoured with the consulship by Trajan ; such a supposition is contradicted both by the silence of history and the usages of the Romans. But another and more recent

tradition, which makes Plutarch to have been the preceptor of Trajan, appears to rest on no better foundation, and can derive no support whatever from any of the genuine works of the philosopher ; an employment, however, which Plutarch does seem to have filled was that of priest of Apollo, which connected him with the sacerdotal corporation at Delphi ; the period of his death is not known, but the probability is that he lived and philosophized until an advanced age, as would appear both from the tone of some of his writings and various anecdotes that are related of him.

Symp. IV, 4, 4. Ὁ γὰρ ἐμὸς πάππος εἰώθει λέγειν ἐκάστοτε τοὺς Ἰουδαίους ἐπισκώπτων, ὅτι τὸ δικαιοτάτον κρέας οὐκ ἐσθίουσιν.

For my grand father used to say at each time, rebuking the Jews, that they refrain from eating a food which is most lawful.

— IV, 5, 1. Ἐπεὶ δὲ ταῦτ' ἐρρήθη, Βουλομένων τινων ἀντιπατατείνειν, τὸν ἕτερον λόγον ἐκκρούων ὁ Καλλίστρατος, ἔφη· Πῶς ὑμῖν δοκεῖ λελέχθαι τὸ πρὸς τοὺς Ἰουδαίους, ὅτι τὸ δικαιοτάτον κρέας οὐκ ἐσθίουσιν ; Ὑπερφυῶς, ἔφη ὁ Πολυκράτης· ἐγὼ δὲ καὶ προσδιαπορῶ, πότερον οἱ ἄνδρες τιμῇ τινι τῶν ὑῶν, ἢ μυσσαττόμενοι τὸ ζῶον, ἀπέχονται τῆς βρώσεως αὐτοῦ. Τὰ γὰρ παρ' ἐκείνοις λεγόμενα μύθοις ἔοικεν, εἰ μὴ τινας ἄρα λόγους σπουδαίους ἔχοντες οὐκ ἐκφέρουσιν.

But when these things had been said, certain persons wished to oppose, and Callistratus, refuting the other opinion, said, “How are we to think this has been said relating to the Jews, that they eat not a flesh which is most lawful ?” “Most monstrously,” said Polycrates ; “but I doubt moreover, whether it is from some reverence for swine, or abomination of that animal, that these people abstain from eating it. For the things which are said among them, are like unto fables, unless indeed they have some reasonable arguments which they do not make public.

2. Ἐγὼ μὲν τοίνυν, εἶπεν ὁ Καλλίστρατος, οἶμαί τινα τιμὴν τὸ ζῶον ἔχειν παρὰ τοῖς ἀνδράσιν· εἰ δὲ δύσμορφον ἢ ὕς καὶ θολερὸν, ἀλλ' οὐ κανθάρου καὶ γρυ\* καὶ κροκοδείλου καὶ αἰλούρου τὴν ὄψιν ἀτοπώτερον, ἢ τὴν φύσιν ἀμουςότερον· οἷς ὡς ἀγιωτάτοις ἱερεῖς Αἰγυπτίων ἄλλοις ἄλλοι προσφέρονται. Τὴν δὲ ὑν ἀπο-

I indeed (said Callistratus) think that the animal has some honour among these men. But if the sow be ill shaped or offensive, it is not more unseemly in appearance or more coarse in nature than a beetle, and a gryphin, and a crocodile and a cat, yet with these animals other priests of the Egyptians associate as most sacred.



χρηστῆσαι καὶ τιμᾶσθαι λέγουσι· πρώτη γὰρ σχίσασα τῷ προὔχοντι τῆς ὀρυχῆς (ὥς φασι) τὴν γῆν, ἔχνος ἀρόσεως ἔθηκε, καὶ τὸ τῆς ὕνεως ὑφηγήσατο ἔργον· ὅθεν καὶ τοῦνομα γενέσθαι τῷ ἐργαλείῳ λέγουσιν ἀπὸ τῆς ὕος. Οἱ δὲ τὰ μαλθακὰ καὶ κοῖλα τῆς χώρας Αἰγύπτιοι γεωργοῦντες, οὐδ' ἀρότρου δέονται τοπαράπαν· ἀλλ' ὅταν ὁ Νεῖλος ἀπορρέῃ καταβρέξας τὰς ἀρούρας, ἐπακολουθοῦντες, τὰς ὕς κατέβαλον·

Οἶμαι δὲ, καὶ τοὺς Ἰουδαίους, εἴπερ ἐβδελύττοντο τὴν ὕν, ἀποκτείνειν αὐν, ὥσπερ οἱ μάγοι τοὺς μῦς ἀποκτείνουσι· νῦν δὲ ὁμοίως τῷ φαγεῖν τὸ ἀνελεῖν ἀπόρρητόν ἐστιν αὐτοῖς. Καὶ ἴσως ἔχει λόγον, ὡς τὸν ὄνον ἀναφῆναι πηγὴν αὐτοῖς ὕδατος τιμῶσιν, οὕτως καὶ τὴν ὕν σέβεσθαι σπόρου καὶ ἀρότου διδάσκαλον γενομένην· εἰ μὴ, νῆ Δία, καὶ τοῦ λαγωοῦ φησί τις ἀπέχεσθαι τοὺς ἄνδρας, ὡς μυσαρὸν καὶ ἀκάθαρτον δυσχεραίνοντας τὸ ζῶον . . . 3 . . . .

. . . Τὸ δὲ ὕειον κρέας οἱ ἄνδρες ἀφοσιοῦσθαι δοκοῦσιν, ὅτι μάλιστα οἱ βάρβαροι τὰς ἐπιλευκίας καὶ λέπρας δυσχεραίνουν, καὶ τῇ προσβολῇ τὰ τοιαῦτα καταβόσκεισθαι πάθη τοὺς ἀνθρώπους οἴονται.

Εἰ δε δεῖ καὶ τὰ μυθικὰ προσλαβεῖν, λέγεται μὲν ὁ Ἄδωνις ὑπὸ τοῦ σὺός διαφθαρῆναι· τὸν δ' Ἄδωνιν οὐχ ἕτερον, ἀλλὰ Διόνυσον, εἶναι νομίζουσι· καὶ πολλὰ τῶν τελουμένων ἐκατέρῳ περὶ τὰς ἐορτὰς βεβαιοῖ τὸν λόγον.

But they say that they abstain from eating the swine and honour it. For she first cleft the earth with the protuberance of her snout (as they say), and gave the idea of ploughing, and pointed out the work of the ploughshare. From which fact also they say that the name was given to the instrument from the swine. But the Egyptians, cultivating the soft and hollow parts of the country, do not require the plough at all, but when the Nile flows off after wetting the fields, they follow it up and send in the swine . . . .

But I think that the Jews also, if they abominated the swine, would kill it, as the magi kill mice. But as it is, they hold it forbidden to kill them as much as to eat them. And perhaps it has reason, that as they honour the ass which showed them a fountain of water, so also they reverence the swine which was their teacher of sowing and ploughing: unless, by Jove, some one says that those men abstain from the hare also, abominating it as a filthy and unclean animal.

But those men seem to hallow the flesh of swine, because the barbarians especially abominate whitenesses and leprosies, and they think that such diseases prey on men by the attrition. . . . .

But, if we may also adduce mythical stories, Adonis is said to have been killed by the swine, and they think that Adonis was no other than Dionysus [Bacchus], and many of the rites performed to each in the feasts confirm the account . . .

Symp. IV, 6, 1 . . . "Αρα (ἔφη) σὺ τὸν πατριώτην θεὸν, ὦ Λαμπρία, εὖιον ὀρσιγύναικα μαινομέναις ἀνθέοντα τιμαῖσι, Διόνυσον, ἐγγράφεις καὶ ὑποποιεῖς τοῖς Ἑβραίων ἀπορρήτοις ; . . . .

2. . . Πρῶτον μὲν ἔφη τῆς μεγίστης καὶ τελειοτάτης ἑορτῆς παρ' αὐτοῖς ὁ καιρὸς ἐστὶ καὶ ὁ τρόπος Διόνυσῳ προσήκων. Τὴν γὰρ λεγομένην νηστείαν ἀκμάζοντι τρυγητῷ τραπέζας τε προτίθενται παντοδαπῆς ὀπώρας, ὑπὸ σκηναῖς καὶ καλιάσιν ἐκ κλημάτων μάλιστα καὶ κιττοῦ διαπεπλεγμέναις· καὶ τὴν προτέραν τῆς ἑορτῆς σκηνὴν ὀνομάζουσιν. Ὀλίγαις δὲ ὕστερον ἡμέραις ἄλλην ἑορτὴν, οὐκ ἂν δι' αἰνυγμάτων, ἀλλ' ἀντικρὺς Βάκχου καλουμένου, τελοῦσιν. Ἔστι δὲ καὶ κραδηφορία τις ἑορτὴ καὶ θυρσοφορία παρ' αὐτοῖς, ἐν ᾗ θύρσους ἔχοντες εἰς τὸ ἱερὸν εἰσίστασιν· εἰσελθόντες δὲ, ὃ τι δρῶσιν, οὐκ ἴσμεν· εἰκὸς δὲ βακχεῖαν εἶναι τὰ ποιούμενα· καὶ γὰρ σάλπιγγι μικραῖς, ὥσπερ Ἀργεῖοι τοῖς Διόνυσοις, ἀνακαλούμενοι τὸν θεὸν χρῶνται· καὶ κιθαρίζοντες ἕτεροι προσίστασιν, οὓς αὐτοὶ Λεύκτας προσονομάζουσιν, εἴτε παρὰ τὸν Λύσιον, εἴτε μᾶλλον· παρὰ τὸ Εὖιον, τῆς ἐπικλήσεως γεγενημένης. Οἶμαι δὲ καὶ τὴν τῶν σαββάτων ἑορτὴν μὴ παντάπασιν ἀπροσδιόνυσον εἶναι. Σάββους γὰρ καὶ νῦν ἔτι πολλοὶ τοὺς Βάκχους καλοῦσι, καὶ ταύτην ἀφιάσι τὴν φωνὴν, ὅταν ὀργιάζωσι τῷ θεῷ . . . . .

Αὐτοὶ δὲ τῷ λόγῳ μαρτυροῦσιν, ὅταν σάββατον τιμῶσι, μάλιστα μὲν πίνειν καὶ οἰνοῦσθαι παρακαλοῦντες ἀλλήλους· ὅταν δὲ κωλύει

Do you (says he) O Lamprias; ascribe and suggest under the mysteries of the Hebrews, Bacchus the "Evian woman-exciting deity, blooming with mad honours" ? . .

In the first place, said he, the season and the mode of the greatest and most perfect feast among them is applicable to Bacchus. For at the fast which is so-called when the vintage is at its height, they put forth tables of every kind of fruit, under tents and cabins platted for the most part out of vine-twigs and ivy, and name it the first tent of the feast. A few days afterwards, they celebrate another feast, not in allegories, but openly in the name of Bacchus. But there is also a feast of cup-bearing and a feast of thyrsus-bearing, among them, in which they enter the temple holding thyrsuses. But what they do, when they are inside, we do not know, but it is likely that their doings are of a bacchanalian character. For they use small trumpets, as the Argives use those of Bacchus, calling on the name of the deity, and others come up playing the harp, whom they call Levites, a name derived either from the word Lysion, or rather from Evian; but I think also that the feast of the sabbaths is not wholly unconnected with the worship of Bacchus. For even now also many persons call the Bacchanals *Sabboi*, and they shout this name when they perform the orgies to the god.

But the men themselves bear witness to this account, when they honour the sabbath, mostly exhorting one another to drink and be

τι μείζον, ἀπογεύεσθαι γε πάντως ἀκράτου νομίζοντες . . . .

Πρῶτον μὲν ὁ ἀρχιερεὺς ἐλέγχει, μιτροφόρος τε προῖων ἐν ταῖς ἑορταῖς, καὶ νεβρίδα χρυσόπαστον ἐνημμένος, χιτῶνα δὲ ποδήρη φορῶν καὶ κοθόρνους· κώδωνες δὲ πολλοὶ κατακρέμανται τῆς ἐσθῆτος, ὑποκομποῦντες ἐν τῷ βαδίζειν·

drunken, and, when any greater thing prevents them, being accustomed to taste wine wholly unmixed. . . . . First the high-priest tests it, coming forth with a mitre on his head at the feasts, and clothed with a fawn-skin spangled with gold, and wearing a vest reaching to his feet and buskins. But great bells hang from his garment, which ring as he walks.

### SUETONIUS, A. D. 100.

Contemporary with Plutarch was Suetonius, who wrote Lives of the twelve Cæsars, and other historical works. Like his contemporaries, he seems to have treated both Jews and Christians with extreme contempt, and not to have taken any pain to obtain accurate information respecting them. Thus, in the first of the extracts which are given below, he writes as if he thought the Jews fasted on their sabbath, and in the third he not only calls Christ Chrestus instead of Christus, but seems to think that the commotion occasioned by his teaching took place, not at Jerusalem, but at Rome. As no contemporary heathen writer has illustrated the application of the word Christus to our Lord, it seems not unlikely that it was understood to designate the “good man,” *chrestos* in the Greek language, and not Christus the anointed, according to the Christian interpretation. But the Christians did not disdain to use the term as a complimentary pun on the name of their great founder, (see JUSTIN MARTYR’S *Second Apology*) though Tertullian, in his *Apology*, 3, says to his unbelieving opponents, “The name is wrongly pronounced by you *Chrestianus*.”

*Octavian.* 76. Ne Judæus quidem tam diligenter Sabbatis jejunium servat, quam ego hodie servavi.

Not even a Jew keeps a fast on the Sabbaths so carefully as I have kept one to-day.



*Tiber.* 36. Externas ceremonias, Ægyptios Judaicosque ritus compescuit: coactis, qui superstitione ea tenebantur, religiosas vestes cum instrumento omni comburere. Judæorum juventutem per speciem sacramenti in provincias gravioris cœli distribuit: reliquos gentis ejusdem, vel similia sectantes urbe submovit, sub poena perpetuæ servitutis, nisi obtemperassent.

*Claudius*, 25. Judæos impulsore Chresto assidue tumultuantes Roma expulit.

*Nero*, 16. Affecti suppliciis Christiani, genus hominum superstitionis novæ et maleficæ.

*Nero*, 40. Prædictum a mathematicis Neroni olim erat, fore ut quandoque destitueretur: unde illa vox ejus celeberrima τὸ τεχνίον πᾶσα γαῖα τρέφει: quo majore scilicet venia meditaretur citharædicam artem, principi sibi gratam privato necessariam. Sponderant tamen quidam destituto Orientis dominationem, nonnulli nominatim regnum Hierosolymorum, plures omnis pristinae fortunæ restitutionem.

*Vespasian.* 4. Percrebuerat oriente toto vetus et constans opinio, esse in fatis ut eo tempore Judæa profecti rerum potirentur. Id de imperatore Romano, quantum postea eventu patuit, prædictum Judæi ad se trahentes, rebellarunt.

He restrained the foreign ceremonies, the Egyptian and Jewish rites: compelling all, who were held in that superstition, to burn their religious garments with all their instruments. He distributed the Jewish youth under the form of the oath into provinces of an unhealthy climate; and the others of that same race, or who followed similar pursuits, he removed out of the city, under pain of slavery for life, if they did not obey.

He expelled from Rome the Jews who were continually making disturbances having Chrestus for their instigator.

The Christians, a race of men of a new and baneful superstition, were punished.

The mathematicians had foretold to Nero that one day he would be destitute; which was the occasion of that famous saying of his, "All the world maintains an artist:" which made it more excuseable that he should practice singing, an art agreeable to him as a prince, but needful to him when he should be a private man. Some however promised him, in his destitution, the government of the East, some the kingdom of Jerusalem by name; but the greater part promised him the restitution of his ancient fortune.

An old and constant opinion had grown frequent in all the east that it was decreed by the fates, that at that time some going forth from Judæa should obtain the empire of the world. This was foretold about the Roman emperor, as afterwards was plain by the event, but the Jews rebelled, referring to themselves that prophesy.

*Titus*, 5. Ad perdomandam Judæam relictus, novissima Hierosolymorum oppugnatione duodecim propugnatores totidem sagittarum confecit ictibus, cepitque eam natali filiæ suæ.

. *Domitian*. 12. Præter cæteros Judaicus fiscus acerbissime actus est: ad quem deferebantur qui vel improfessi Judaicam viverent vitam, vel dissimulata origine imposita genti tributa non pependissent. Interfuisse me adolescentulum memini, quum a procuratore frequentissimoque concilio inspiceretur nonagenarius senex, an circumscctus esset.

*Domitian*. 14. Adolescentulo Chaldæi cuncta prædixerant.

Being left to subdue Judæa, he in the last assault on Jerusalem, slew twelve of its defenders with so many arrows, and took it on his daughter's birth-day.

The Jewish tax was levied most bitterly beyond the rest: it was imposed both on those who either practised the Jewish mode of life without professing it, or who dissembling their origin did not pay the tribute imposed on their race. I remember being present as a young man, when an old man of ninety years was examined by the procurator and a numerous assembly, to see whether he had been circumcised or not.

The Chaldæans had foretold all to him when he was a young man.

## JUVENAL, A. D. 100.

This great satirist was born at Aquinum A. D. 42, in the reign of Claudius, and died at an advanced age in the reign of Hadrian, who under the honorable title of prefect of a legion stationed in Egypt, got rid of the poet, who, he thought, had aimed his shafts at the vices of his own imperial person. Several indirect notices of the Jews occur in Juvenal's Satires, showing that there was a great number of that nation,—not over-wealthy—then at Rome. Whether the extract about burning at the stake refers to the Christians is open to the reader's judgment.

*Sat. I*, 155.

Pone Tigellinum, tæda lucebis  
  in illa  
Qua stantes ardent, qui fixo  
  guttore fumant,  
Et latum media sulcum diducis  
  arena.

Satirize Tigellinus, and you burn

Like those who stand with fixed neck  
  at the stake,  
And draw out a broad furrow mid  
  the sand.

## III, 13.

Hic, ubi nocturnæ Numa con-  
stituebat amicæ,  
Nunc sacri fontis nemus et  
delubra locantur  
Judæis : quorum cophinus  
fœnumque supellex.  
Omnis enim populo mercedem  
pendere jussa est  
Arbor, et ejectis mendicat sylva  
Camœnis.

## VI, 390.

Cophino fœnoque relicto,  
Arcanam Judæa tremens men-  
dicat in aurem  
Interpres legum Solymorum et  
magna sacerdos  
Arboris ac summi fida inter-  
nuncia cœli;  
Implet et illa manum, sed par-  
cius ære minuto,  
Qualiacunque voles Judæi som-  
nia vendunt.

## XIV, 97.

Quidam sortiti metuentem sab-  
bata patrem  
Nil præter nubes et cœli numen  
adorant ;  
Nec distare putant humana  
carne suillam,  
Qua pater abstinuit. Mox et  
præputia ponunt,  
Romanas autem soliti contem-  
nere leges  
Judaicum ediscunt et servant  
ac metuunt jus,  
Tradidit arcano quodcunque  
volumine Moses,  
Non monstrare vias eadem nisi  
sacra colenti ;  
Quæsitum ad fontem solos de-  
ducere verpos.  
Sed pater in causa, cui septima  
quæque fuit lux  
Ignava, et partem vitæ non  
attigit ullam.

Here where king Numa met his maid  
at night,  
Now stands the sacred fount, the  
grove, the temple,  
For Jews, whose household stuff's  
hay and a basket.  
For every tree now pays the people's  
tax ;  
The wood now begs : the Muses  
are expelled.

Leaving her hay and basket,  
The trembling Jewess whispering  
begs her bread,  
Interpretress of Salem's law, and  
priestess  
Of trees, and faithful go-between of  
heaven.  
She fills the hand too but with smal-  
lest coin,  
Those Jews will sell you any dreams  
you please.

Some men who had a sabbath-fear-  
ing father,  
Worship no god except the clouds  
and sky,  
And deem swine's flesh as sacred as  
a man's,  
Because their father did ; then clip  
their foreskins,  
And holding in contempt the Ro-  
man laws,  
They learn and keep and fear the  
Jewish code,  
Whate'er says Moses in his mystic  
volume :  
And will not point the road save to  
their fellows,  
Or shew to water when they ask for  
it.  
Their father is to blame, who passed  
in sloth  
The seventh day and therein would  
do no work.



## TACITUS, A. D. 110.

Cornelius Tacitus, one of the two greatest Roman historians, was born about the year 56 of our era, and was about the same age as Pliny the Younger. Though an Italian by birth, he received his education at Marseilles, which was at that time a famous seat of learning. His first great work was his *History*, comprising twenty seven years from the accession of Galba in 69 to the death of Domitian in 97 : but a great part of this work is lost. His *Annals*, which relate of the earlier times of the empire, were written afterwards, and besides these he has left us an account of *Germany*, a life of *Agricola* his father in law, and a *Dialogue* on illustrious Orators. Tacitus is the most important author for our present work, and his notices of Jews and Christians show that he made very little distinction between the two.

*An*, 2, 42. Per idem tempus [*c. an.* D. 17] . . provinciæ Syria atque Judæa, fessæ oneribus, diminutionem tributi orabant . . . Tunc decreto Patrum permissæ Germanico provinciæ quæ mari dividuntur, majusque imperium, quoquo adiisset, quam his qui sorte aut missu principis obtinerent.

About the same time Syria and Judæa, sinking under their burdens, prayed for a diminution of tribute. . . . Then by a decree of the senate the provinces which are separated by the sea, were committed to Germanicus, and greater authority, wheresoever he should go, than is given to those who obtain their governments by lot or by the authority of the prince.

— 2, 85. Actum est et de sacris Ægyptiis Judaicisque pellendis, factumque patrum consultum, ut quatuor millia libertini generis ea superstitione infecta, queis idonea ætas, in insulam Sardiniam veherentur, coercendis illis latrociniis, et, si ob gravitatem cœli interiissent, vile damnum ;

Measures were also taken to expel the religious ceremonies of the Egyptians and the Jews, and a decree of the senate was passed that four thousand freed men, who were tainted with that superstition, and of fitting age, should be carried into the island of Sardinia to check the piracies that were carried on there, and, if they should die from the

cæteri cederent Italia, nisi certam autem diem profanos ritus exuissent.

— 12, 23. Ituræique et Judæi, defunctis regibus Sohemo atque Agrippa, provinciæ Syriæ additi. [A. D. 90]

— 12, 54. At non frater ejus, cognomento Felix, pari moderatione agebat, jam pridem Judææ impositus et cuncta malefacta sibi impune ratus, tanta potentia subnixo. Sane præbuerant Judæi speciem motus orta seditio, ne, postquam Caio Cæsari haud obtemperatum esset, cognita cæde ejus, sedata. Manebat metus ne quis principum eadem imperitaret. Atque interim Felix intempestivis remediis delicta accendebat, æmulo ad deterima Ventidio Cumanus, cui pars provinciæ habebatur : ita divisus ut huic Galilæorum natio, Felici Samaritæ parerent, discordes olim et tum, contemptu regentium, minus coercitis odiis. Igitur raptare inter se, immittere latronum globos, componere insidias et aliquando præliis congregi spoliaque et prædas ad procuratores referre : hique primo lætari, mox gliscente perniciæ, quum arma militum interjecissent, cæsi milites : arsissetque bello provincia, ni Quadratus Syriæ rector subvenisset.

severity of the climate, it would be a slight loss : that the rest should leave Italy, unless by a stated day they had renounced their profane rites.

The Ituræans and the Jews, on the death of their kings Sohemus and Agrippa, were added to the province of Syria.

His brother, surnamed Felix, for some time governor of Judæa, acted not with the same moderation, but, relying upon such powerful protection, supposed he might perpetrate with impunity every kind of villany. It must be admitted that the Jews had exhibited some evidence of insurrection in the disturbance which broke out, since, after they were apprised of his assassination, they scarcely returned to obedience : their fears remained lest some of the succeeding emperors might lay the same injunctions upon them. Felix, too, meanwhile, by applying unseasonable remedies, inflamed the disaffection, emulated as he was, in his abandoned courses, by Ventidius Cumanus, who held part of the province : the division being such, that Galilee was subject to Cumanus, and Samaria to Felix ; nations long at variance, and now, from contempt of their rulers, less than ever restraining their reciprocal hate. Accordingly, mutual depredations were committed, bands of robbers employed, ambuscades formed, and sometimes battles fought, and the spoils and booty obtained were given to their governors, who, at first, rejoiced over it ; but when the mischief increased, they interposed their troops, and their men were slain ; and, but for the aid of Quadratus ruler of Syria, the whole pro-

Nec diu adversus Judæos, qui in necem militum proruperant, dubitatum quin capite pœnas luerent; Cumanus et Felix cunctationem adferebant, quia Claudius, causis rebellionis auditis, jus statuendi etiam de procuratoribus dederat. Sed Quadratus Felicem inter judices ostentavit, receptum in tribunal, quo studia accusantium deterrerentur, damnatusque flagitiorum, quæ duo deliquerant, Cumanus, quies provinciæ reddita.

*Annal.* 15, 44. Ergo abolendo rumori Nero subdidit reos, et quæsitissimis poenis adfecit, quos, per flagitia invisos, vulgus *Christianos* adpellabat. Auctor nominis ejus Christus, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio adfectus erat. Repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam, quo cuncta undique atrocita aut pudenda confluunt celebranturque. Igitur primo conrepti, qui fatebantur, deinde, indicio eorum, multitudo ingens, haud perinde in crimine incendii, quam odio humani generis, convicti sunt. Et pereuntibus addita ludibria, ut ferarum tergis contecti, laniatu canum

vince had been in a blaze of war. Nor, in the proceedings against the Jews, who carried their violence so far as to kill our soldiers, was there any hesitation about punishing them capitally: but Cumanus and Felix created some delay; for Claudius, upon hearing the causes of the revolt, had also granted a power to try and sentence the governors: but Quadratus, taking Felix up on the tribunal, exhibited him among the judges, to awe the zeal of his accusers: so that Cumanus alone was doomed to punishment, for the crimes which two [Felix and Cumanus] had committed. Thus the tranquillity of the province was restored.

Hence, to suppress the rumour, he falsely charged with the guilt, and punished with most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of that name, was put to death, as a criminal by Pontius Pilate, procurator of Judæa, in the reign of Tiberius: but the pernicious superstition, repressed for a time, broke out again, not only through Judæa, where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow, from all quarters, as to a common receptacle, and where they are encouraged. Accordingly, first those were seized who confessed they were Christians: next, on their information, a vast multitude were convicted, not so much on the charge of burning the city, as of hating the human race. And in their deaths they were also made the subjects of sport, for they were covered with the hides of wild



interirent, aut crucibus adfixi, aut flammandi, atque, ubi defecisset dies, in usum nocturni luminis urerentur. Hortos suos ei spectaculo Nero obtulerat, et circense ludicrum edebat, habitu aurigæ permixtus plebi, vel curriculo insistens. Unde, quamquam adversus sontes et novissima exempla meritos, miseratio oriebatur, tamquam non utilitate publica, sed in sævitiam unius, absumerentur.

*Hist. 1, 10.* Bellum Judaicum Flavius Vespasianus (ducem eum Nero delegerat) tribus legionibus administrabat.

*Hist. 2, 4.* Profligaverat bellum Judaicum Vespasianus; oppugnatione Hierosolymorum reliqua, duro magis et arduo opere, ob ingenium montis et pervicaciam superstitionis, quam quo satis virium obsessis ad tolerandas necessitates superesset.

*Hist. 2, 79.* Haud dubia destinatione discessere: Mucianus Antiochiam, Vespasianus Cæsaream: illa Syriæ, hæc Judææ caput est.

*Hist. 5, 1.* Ejusdem anni principio Cæsar Titus, perdomandæ Judææ delectus a patre et prælatis utriusque rebus militia clarus, majore tum vi famaque agebat, certantibus provinciarum et exercituum studiis. Atque ipse, ut super

beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined, burnt to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a Circensian game, indiscriminately mingling with the common people in the habit of a charioteer, or else standing in his chariot. Whence a feeling of compassion arose towards the sufferers, though guilty and deserving to be made examples of by capital punishment, because they seemed not to be cut off for the public good, but victims to the ferocity of one man.

Flavius Vespasian, (whom Nero had appointed general) was carrying on the Jewish war with three legions.

Vespasian had broken the neck of the Jewish war, leaving only the siege of Jerusalem, a hard and uphill work, more on account of the nature of the hill and the obstinacy of their superstition, than because the besieged had strength to endure the necessities of the siege.

They separated with no doubt as to where they were going, Mucianus to Antioch, Vespasian to Cæsaræa: the former is the capital of Syria, the latter of Judæa.

In the beginning of the same year, Titus, who was appointed by his father to complete the subjugation of Judæa, and who, when both were no higher than subjects, had gained a reputation for military talents, now exercised a more extended influence, and shone with augmented lustre; the provinces and armies emulating each other in their zeal and attachment to him. Titus, on

fortunam crederetur, decorum se promptumque in armis ostendebat, comitate et adloquiis officia provocans, ac plerumque in opere, in agmine, gregario militi mixtus, incorrupto ducis honore. Tres eum in Judæa legiones, quinta et decima et quintadecima, vetus Vespasiani miles, excepere.

Addidit e Syria duodecimam et adductos Alexandria duoetvicesimos tertianosque. Comitabantur viginti sociæ cohortes, octo equitum alæ; simul Agrippa Sohemusque reges et auxilia regis Antiochi validaque et, solito inter adcolas odio, infensa Judæis manus, multi, quos urbe atque Italia sua quemque spes acciverat occupandi principem adhuc vacuum. His cum copiis fines hostium ingressus, composito agmine, cuncta explorans paratusque decernere, haud procul Hierosolymis castra facit.

2. Sed, quia famosæ urbis supremum diem tradituri sumus, congruens videtur, primordia ejus aperire. Judæos, Creta insula profugos, novissima Libyæ insedissee, memorant, qua tempestate Saturnus, vi Jovis pulsus, cesserit regnis: argumentum e nomine peti-

his part, that he might be thought deserving of still higher distinctions, appeared in all the splendour of external embellishments, and showed himself a prompt and resolute soldier, challenging respect by courtesy and affability; mixing with the common soldiers when engaged in the works and on their march, without impairing the dignity of the general. He succeeded to the command of three legions in Judæa, the fifth, the tenth, and the fifteenth; who had long served under Vespasian. To these he added the twelfth, from Syria; and the third, and twenty-second, withdrawn from Alexandria. He was attended, besides, by twenty cohorts of the allies, and eight squadrons of horse, with the two kings Agrippa and Schemus, and auxiliaries from Antiochus. He had also a band of Arabs, formidable in themselves, and harbouring towards the Jews the bitter animosity usually subsisting between neighbouring nations. Many persons had come from Rome and Italy, each impelled by the hopes he had of preoccupying the favour of a prince who had not yet chosen his friends. With this force Titus advancing into the enemy's country in order of battle, by his scouts diligently exploring the motions of the enemy, and prepared for action, formed a camp a short distance from Jerusalem.

Being now about to relate the catastrophe of that celebrated city, it seems fitting that I should unfold the particulars of its origin. The Jews, we are told, escaping from the island of Crete, at the time when Saturn was driven from his throne by the violence of Jupiter, settled in the extreme parts of Libya. Their

tur: inclytum in Creta Idam montem, adcolas Idæos; aucto in barbarum cognomento, Iudæos vocitari:) quidam, regnante Iside, exundantem per Ægyptum multitudinem, ducibus Hierosolymo ac Juda, proximas in terras exoneratam: plerique, Æthiopum prolem, quos Rege Cepheo metus atque odium mutare sedes perpulerit. Sunt, qui tradant, Assyrios convenas, indigum agrorum populum, parte Ægypti potitos, mox proprias urbes Hebræasque terras et propiora Syriæ coluisse rura. Alii, Judæorum initia, Solymos, carminibus Homeri celebratam gentem, conditam urbem Hierosolyma nomine suo fecisse.

3. Plurimi auctores consentiunt, orta per Ægyptum tabe, quæ corpora fœdaret, Regem Bocchorim, adito Hammonis oraculo, remedium petentem, purgare regnum, et id genus hominum, ut invisum Deis, alias in terras avehere jussum. Sic conquisitum conlectumque vulgus, postquam vastis locis relictum sit, ceteris per lacrimas torpentibus, Mosen, unum exsulum, monuisse, ne quam Deorum hominumue opem expectarent, utrinque deserti, sed sibi ut Duci cœlesti, crede-

name is adduced as a proof. Ida, it is alleged, is a well known mountain in Crete: the neighbouring Idæans, by an addition to the name to adapt it to the language of barbarians, were thus called Judæans. Some say that the population, overflowing throughout Egypt, in the reign of Isis, was relieved by emigration into the neighbouring countries, under the conduct of Hierosolymus and Juda. Many state that they are the progeny of the Æthiopians, who were impelled by fear and detestation to change their abode in the reign of king Cepheus. There are those who report that they are a heterogeneous band from Assyria, a people who, being destitute of a country, made themselves masters of a portion of Ægypt, and subsequently settled in cities of their own in the Hebrew territories, and the parts bordering on Syria. Others, ascribing to the Jews an illustrious origin, say that the Solymi, a nation celebrated in the poetry of Homer, called the city which they built Hierosolyma, from their own name.

Very many authors agree in recording that a pestilential disease, which disfigured the body in a loathsome manner, spreading over Egypt, Bocchoris, at that time king, repairing to the oracle of Jupiter Hammon in quest of a remedy, was directed to purify his kingdom, and exterminate that race of men as being detested by the gods. That a mass of people thus searched out and collected together were in a wild and barren desert abandoned to their misery, when, all the rest being bathed in tears and torpid with despair, Moses, one of the



rent, primo cujus auxilio præsentes misérias pepulissent. Adsensere atque omnium ignari fortuitum iter incipiunt. Sed nihil æque, quam inopia aquæ fatigabat. Jamque haud procul exitio, totis campis procubuerant; quum grex asinorum agrestium, e pastu in rupem, nemore opacam, concessit. Sequutus Moses, conjectura herbidi soli, largas aquarum venas aperit. Id levamen: et continuum sex dierum iter emensi, septimo, pulsus cultoribus, obtinere terras, in quis urbs et templum dicata.

4. Moses, quo sibi in posterum gentem firmaret, novos ritus contrariosque ceteris mortalibus indidit. Profana illio omnia, quæ apud nos sacra: rursum concessa apud illos, quæ nobis incesta. Effigiem animalis, quo monstrante errorem sitimque depulerant, penitrali sacravere: cæso aricte, velut in contumeliam Hammonis. Bos quoque immolatur, quem Ægyptii Apin colunt. Sue abstinent, memoria cladis, qua ipsos scabies quondam turpaverat, cui id animal obnoxium. Longam olim famem crebris adhuc jejuniis fatentur: et raptarum frugum argumentum panis Judaicus, nullo fer-

exiles, admonished them not to look for any aid from gods or men, being deserted of both, but to trust themselves to him as a heaven-commissioned guide, by whose aid already they had warded off the miseries that beset them. They assented, and commenced a venturous journey, not knowing whither they went. But nothing distressed them so much as want of water; and now they lay stretched through all the plains, ready to expire, when a herd of wild asses, returning from pasture, went up a rock shaded with a grove. Moses followed them, and forming his conjecture by the herbage that grew upon the ground, opened copious springs of water. This was a relief; and pursuing their journey for six days without intermission, on the seventh, having expelled the natives, they took possession of a country, where they built their city, and dedicated their temple.

4. In order to bind the people to him for the time to come, Moses prescribed to them a new form of worship, and opposed to those of all the world beside. Whatever is held sacred by the Romans, with the Jews is profane: and what in other nations is unlawful and impure, with them is permitted. The figure of the animal, through whose guidance they slaked their thirst, and were enabled to terminate their wanderings, is consecrated in the sanctuary of their temple; while in contempt of Jupiter Hammon, they sacrifice a ram. The ox, worshiped in Egypt for the god Apis, is slain as a victim by the Jews. They abstain from the flesh of swine, from the recollection of

mento, retinet. Septimo die otium placuisse, ferunt: quia is finem laborum tulerit: dein, blandiente inertia, septimum quoque annum ignaviæ datum. Alii, honorem eum Saturno haberi: seu principia religionis tradentibus Idæis, quos cum Saturno pulsos et conditores gentis accepimus, seu quod e septem sideribus, queis mortales reguntur, altissimo orbe et præcipua potentia, stella Saturni feratur: ac pleraque cœlestium vim suam et cursum septimos per numeros conficiant.

5. Hi ritus, quoquo modo inducti, antiquitate defenduntur: cetera instituta sinistra foeda pravitate valere. Nam pessimus quisque, spretis religionibus patriis, tributa et stipes illuc gerebant: unde auctæ Judæorum res. Et, quia apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium, separati epulis, discreti cubilibus, projectissima ad libidinem gens, alienarum concubitu abstinent; inter se nihil illicitum; circumcidere genitalia instituere ut diversitate noscantur. Trans-

the loathsome affliction which they had formerly suffered from leprosy, to which that animal is subject. The famine, with which they were for a long time distressed, is still commemorated by frequent fastings; and the Jewish bread, made without leaven, is a standing evidence of their seizure of corn. They say that they instituted a rest on the seventh day because that day brought them rest from their toils; but afterwards, charmed with the pleasures of idleness, the seventh year also was devoted to sloth. Others say that this honour was rendered to Saturn, either because their religious institutes were handed down by the Idæans, who, we are informed, were expelled from their country with Saturn, and were the founders of the nation; or else because that of the seven stars, by which men are governed, the star of Saturn moves in the highest orbit, and exercises the greatest influence; and most of the heavenly bodies complete their effects and course by the number seven.

These rites and ceremonies, howsoever introduced, have the support of antiquity. Their other institutions, which have been extensively adopted, are tainted with execrable knavery; for the scum and refuse of other nations, renouncing the religion of their country, were in the habit of bringing gifts and offerings to Jerusalem. Hence the wealth and grandeur of the state; and also because faith is inviolably observed, and compassion is cheerfully shown towards each other, while the bitterest animosity is harboured against all others. They eat and lodge with one another only;

gressi in morem eorum idem usurpant: nec quidquam prius imbuuntur, quam contemnere Deos, exuere patriam, parentes, liberos, fratres, vilia habere. Augendæ tamen multitudini consulitur. Nam et necare quemquam ex adgnatis, nefas: animasque proelio aut suppliciis peremptorum æternas putant. Hinc generandi amor et moriendi contemptus. Corpora condere, quam cremare, e more Ægyptio: eademque cura, et de infernis persuasio: cœlestium

contra. Ægyptii pleraque animalia effigiesque compositas venerantur; Judæi mente sola unumque Numen intelligunt. Profanos, qui Deum imagines mortalibus materiis in species hominum effingant: summum illud et æternum, neque mutabile, neque interitum. Igitur nulla simulacra urbibus suis, nedum templis, sinunt. Non Regibus hæc adulatio, non Cæsaribus honor. Sed, quia Sacerdotes eorum tibia tympanisque concinebant, hedera vinciebantur, vitisque aurea templo reperta, Liberum Patrem coli, domitorem Orientis,

and, though a people of unbridled lust, they admit no intercourse with women from other nations. Among themselves no restraints are imposed. That they may be known by a distinctive mark, they have established the practice of circumcision. All, who embrace their faith, submit to the same operation. The first thing instilled into their proselytes is to despise the gods, to abjure their country, to set at naught parents, children, and brothers. They show concern, however, for the increase of their population, for it is forbidden to put any of their brethren to death; and the souls of such as die in battle, or by the hand of the executioner, are thought to be immortal. Hence their desire of procreation, and contempt of death. The bodies of the deceased they choose rather to bury than burn, following in this the Ægyptian custom; with whom they also agree in their attention to the dead, and their persuasion as to the regions below, but are opposed to them in their notions about celestial things. The Ægyptians worship various animals and images, the work of man's hands; the Jews acknowledge one God only, and conceive of him by the mind alone, condemning, as impious, all who, with perishable materials, wrought into the human shape, form representations of the Deity. That being, they say, is above all, and everlasting, neither susceptible of likeness nor of decay. They therefore allow no resemblance of him in their city, much less in their temples. They do not so flatter their kings, nor show respect for the Cæsars. But because their priests performed in concert with the pipe and timbrels, were



quidam arbitrati sunt, nequaquam congruentibus institutis. Quippe Liber festos lætosque ritus posuit; Judæorum mos absurdus sordidusque.

6. Terra finesque, qua ad Orientem vergunt, Arabia terminantur; a meridie Ægyptus objacet; ab occasu Phœnices et mare; septentrionem a latere Syriæ longe prospectant. Corpora hominum salubria et ferentia laborum. Rari imbres, uber solum. Fruges nostrum ad morem: præterque eas balsamum et palmæ. Palmetis proceritas et deeor. Balsamum modica arbor: ut quisque ramus intumuit, si vim ferri adhibeas, pavent venæ; fragmine lapidis aut testa aperiuntur: humor in usu medentium est. Præcipuum montium Libanum erigit, mirum dictu, tantos inter ardores opacum fidumque nivibus. Idem amnem Jordanem alit funditque.

Nec Jordanes pelago accipitur: sed unum atque alterum lacum integer perfluit, tertio retinetur. Lacus immenso ambitu, specie maris, sapore corruptior, gravi-

crowned with ivy, and a golden vine was found in the temple, some have supposed that Bacchus, the conqueror of the East, was the object of their adoration; but the Jewish institutions have no conformity to the rites of Bacchus. For Bacchus has ordained festive and jocund rites, while the usage of the Jews are dull and repulsive.

Their land is bounded and their borders are formed on the east by Arabia; on the southern confine lies Egypt; on the west Phœnicia and the sea; they command an extended range northward on the side of Syria. The natives are robust, and patient of labour. Rain is seldom seen, and the soil is rich and fertile. The productions of the earth are such as are usually found with us, and besides them palms and the balm tree flourish in great luxuriance. The palm groves are beautiful and lofty; the balm is of moderate size. As the branches successively swell, if you apply the force of iron the veins shrink, but they may be made to discharge by the fragment of a stone or by a shell; the fluid is employed as a medicine. The principal mountain which this country rears aloft is Libanus, which, astonishing to be related, in a climate intensely hot, is kept cool by its shady groves, and affords a secure retreat for snows. From this mountain the river Jordan springs, and receives its supply of waters. The stream does not discharge itself into the sea; it runs into two different lakes, without mixing with them, and is absorbed into a third. The last of these lakes is of immense circuit,

tate odoris adcolis pestifer, neque vento impellitur, neque pisces aut suetas aquis volucres patitur. Incertæ undæ superjacta, ut solido, ferunt: periti imperitique nandi perinde attoluntur. Certo annitempore bitumen egerit: cujus legendi usum, ut ceteras artes, experientia docuit. Ater suapte natura liquor, et sparso aceto concretus, innatat; hunc manu captum, quibus ea cura, in summa navis trahunt. Inde, nullo juvante, influit, oneratque, donec abscindas.

Nec abscindere ære ferrove possis: fugit cruorem vestemque infectam sanguine, quo feminæ per menses exsolvuntur: Sic veteres auctores. Sed gnari locorum tradunt, undantes bitumine moles pelli, manuque trahi ad litus: mox, ubi vapore terræ, vi solis, inaruerint, securibus cuneisque, ut trabes aut saxa, discindi.

7. Haud procul inde campi, quos ferunt olim uberes, magnisque urbibus habitatos, fulminum jactu arsisse; et manere vestigia terramque ipsam specie torridam vim frugiferam perdidisse. Nam cuncta sponte

resembling a sea, but more nauseous in taste, and, by the offensiveness of its odour, pestiferous to the neighbourhood. The wind does not stir its surface, nor can fish or water fowl endure it. The equivocal waters sustain things thrown as upon a solid material; those who are able to swim and those who are not are equally upborne. At a stated season of the year, the lake throws up bitumen. Experience, the mother of all useful arts, has taught men the method of gathering it. It is a liquid substance, naturally of a black hue, and by sprinkling vinegar upon it, it floats on the surface in a condensed mass, which those whose business it is lay hold of with the hand, and draw to the upper parts of the vessel; thence it continues to flow in and load the vessel, till you cut it off. Nor could you cut it off with brass or iron. It shrinks from the touch of red blood, or a garment stained with the sanguineous fluid which females discharge monthly. Such is the account transmitted to us by ancient authors; but persons acquainted with the country, record that waving masses of bitumen are driven towards the shore, or drawn by the hand; and when by the vapour from the land, or the heat of the sun, they have dried, they are cut asunder, like wood or stone, by wedges, or the stroke of the hatchet.

7. At a small distance from the lake are plains, which tradition says were formerly a fruitful country, and occupied by populous cities, but had been destroyed by thunderbolts. Traces still remain, we are told, and that the soil, in appearance

edita, aut manu sata, sive herbæ tenues aut flores, ut solitam in speciem adolevere, atra et inania velut in cinerem vanescunt. Ego, sicut inclitas quondam urbes igne cœlesti flagrasse concesserim, ita halitu laous infici terram, corrumpi superfusum spiritum, eoque foetus segetum et autumnî putrescere reor, solo coeloque juxta gravi. Et Belus amnis Judaico mari inlabitur: circa cujus os collectæ arenæ, admixto nitro, in vitrum excoquantur: modicum id litus et egerentibus inexhaustum.

8. Magna pars Judææ vicis dispergitur; habent et oppida. Hierosolyma genti caput. Illic immensæ opulentiae templum et primis munimentis urbs, dein Regia. Templum intimis clausum; ad fores tantum Judæo aditus: limine, præter sacerdotes, arcebantur. Dum Assyrios penes Medosque et Persas oriens fuit, despectissima pars servientium; postquam Macedones præpotuere, rex Antiochus, demere superstitionem et mores Græcorum dare adnixus, quo minus teterimam gentem in melius mutaret, Parthorum bello prohibitus est. Nam ea tempestate Arsaces desciverat. Tum Ju-

parched with fire, has lost the power of bringing forth fruits. For all things, whether spontaneously produced or planted by the hand of man, whether they grow to the extent of the blade only and the flower, or their ordinary form, blackened and insubstantial, crumble into ashes. For my part, as I would admit that cities once famous have been destroyed by fire from heaven, so am I of opinion that the earth is tainted by the exhalation from the lake, the superincumbent air contaminated, and that therefore the young plants of corn, and the fruits of autumn, wither away, the soil and air alike being infected. There is also a river named Belus, which glides into the Judæan sea; sands are found in the neighbourhood of its mouth, which mixed with nitre are fused into glass. The shore is of moderate extent, and affords an exhaustless supply to those who dig it out.

8. A great portion of Judæa consists of scattered villages. They have likewise towns: Jerusalem is the capital of the nation. There stands a temple of immense wealth; the city is inclosed by the first fortifications you meet with; the royal palace by the second; the temple by the inmost. A Jew is not admitted beyond the portal. All, except the priests, are excluded from the threshold. While the Assyrians, and after them the Medes and Persians, were masters of the East, the Jews, of all the nations then held in subjection, were deemed the vilest. After the Macedonian monarchy was established, king Antiochus having formed a plan to abolish their superstition, and intro-



dæi, Macedonibus invalidis, Parthis nondum adultis (et Romani procul erant) sibi ipsi reges imposuere, qui mobilitate vulgi expulsi, resumpta per arma dominatione, fugationes civium, urbium eversiones, fratrum, conjugum, parentum neces aliaque solita regibus ausi, superstitionem fovebant, quia honor sacerdotii, firmentum potentiæ, adsumebatur.

9. Romanorum primus Cn. Pompeius Judæos domuit templumque jure victoriæ ingressus est. Inde vulgatum, nulla intus deum effigie vacuam sedem et inania arcana. Muri Hierosolymorum diruti, delubrum mansit. Mox civili inter nos bello, postquam in ditionem M. Antonii provinciæ cesserant, rex Parthorum Pacorus Judæa potitus interfectusque a P. Ventidio et Parthi trans Euphratem redacti; Judæos C. Sosius subegit. Regnum ab Antonio Herodi datum victor Augustus auxit. Post mortem

duce the manners and institutions of Greece, was prevented by a war with the Parthians (for Arsaces had then revolted) from reforming this execrable nation. In time, when the Macedonians were by degrees enfeebled, when the Parthian state was in its infancy, and the Romans were at a distance, the Jews seized the opportunity to erect a monarchy of their own. Their kings were soon deposed by the caprice and levity of the people; but having recovered the throne by force of arms, and having dared to drive citizens into exile, demolish cities, put to death brothers, wives, and parents, and all the cruelties usual with despotic kings, they encouraged the superstition, because they took to themselves the dignity of the priesthood as a support of their power.

9. Pompey was the first Roman that subdued the Jews, and by right of conquest entered their temple. Thenceforward it became generally known that the habitation was empty, and the sanctuary unoccupied, no representation of the deity being found within it. The walls of the city were levelled to the ground; the temple remained. In the civil wars that afterwards shook the empire, when the eastern provinces fell to the lot of Mark Antony, Pacorus, the Parthian king, made himself master of Judæa; but was, in a short time after, put to death by Ventidius, and his forces retired beyond the Euphrates. Caius Sosius once more reduced the Jews to obedience. Herod was placed on the throne by Mark Antony, and Augustus enlarged his privileges. On the death of Herod,

Herodis, nihil exspectato Cæsare, Simo quidam regium nomen invaserat. Is a Quinctilio Varo, obtinente Syriam, punitus, et gentem coercitam liberi Herodis tripartito rexere:

sub Tiberio quies. Dein jussi a C. Cæsare effigiem ejus in templo locare, arma potius sumere; quem motum Cæsaris mors diremit. Claudius, defunctis regibus aut ad modicum redactis, Judæam provinciam equitibus Romanis aut libertis permisit, e quibus Antonius Felix, per omnem sævitiam ac libidinem, jus regium servili ingenio exercuit, Drusilla Cleopatæ et Antonii nepte, in matrimonium accepta, ut ejusdem Antonii Felix progener, Claudius nepos esset.

10. Duravit tamen patientia Judæis usque ad Gessium Florum procuratorem. Sub eo bellum ortum. Et comprimere cœptantem Cestium Gallum, Syriæ Legatum, varia prælia ac sæpius adversa excipere. Qui ubi fato, aut tædio occidit, missu Neronis Vespasianus fortuna famaue et egregiis ministris, intra duas æstates, cuncta camporum omnesque, præter Hierosolyma, urbes, victore exercitu tenebat. Proximus annus civili bello intentus, quantum ad Judæos, per otium transiit. Pace per

a man of the name of Simon, without waiting for the authority of the emperor, seized the sovereignty. He, however, was punished for his ambition by Quinctilius Varus, the governor of Syria; and the nation, reduced to submission, were divided in three portions between the sons of Herod. During the reign of Tiberius things remained in a state of tranquillity. Afterwards, being ordered by Caligula to place his statue in the temple, the Jews, rather than submit, had recourse to arms. This commotion the death of Caligula extinguished. Claudius, the Jewish kings being either dead, or their dominion reduced to narrow limits, committed the province of Judæa to Roman knights, of his freedmen. One of these, Antonius Felix, exercised the prerogatives of a king with the spirit of a slave, rioting in cruelty and licentiousness. He married Drusilla, the granddaughter of Antony and Cleopatra, so that he was grandson-in-law of Mark Antony, who was the grandfather of Claudius.

10. The patience, however, of the Jews held out to the time of Cassius Florus, the procurator. Under him a war broke out. Cestius Gallus, the governor of Syria, endeavoured to crush the revolt. He fought some obstinate battles, most of them unsuccessfully. After his death, which happened either by destiny or from disappointment and vexation, Vespasian, who was sent by Nero, succeeded to the command. By his character, the good fortune that attended his arms, and with the advantage of excellent officers, in two summer campaigns he overran the whole country, and made him-

Italiam parta, et externæ curæ rediere. Augebat iras, quod soli Judæi non cessissent.

Simul manere apud exercitus Titum, ad omnes Principatus novi eventus casusve utilius videbatur. Igitur castris, uti diximus, ante mœnia Hierosolymorum positis, instructas legiones ostentavit.

11. Judæi sub ipsos muros struxere aciem, rebus secundis longius ausuri, et, si pellerentur, parato perfugio. Missus in eos eques cum expeditis cohortibus ambigue certavit. Mox cessere hostes, et sequentibus diebus crebra pro portis prælia serebant: donec adsiduis damnis intra mœnia pellerentur. Romani ad oppugnandum versi. Neque enim dignum videbatur, famem hostium opperiri. Poscebantque pericula, pars virtute, multi ferocia et cupidine præmiorum. Ipsi Tito Roma et opes voluptatesque ante oculos: ac, ni statim Hierosolyma conciderent, morari videbantur. Sed urbem, arduam situ, opera molesque

self master of all the cities except Jerusalem. The following year, which was devoted to civil war, passed in tranquillity so far as concerned the Jews. The peace of Italy restored, the care of foreign affairs returned. It enflamed his resentment that the Jews were the only nation that had not submitted. At the same time it was deemed politic for Titus to remain at the head of the armies, with a view to any events or casualties that might arise under the new reign. Accordingly the prince, as already mentioned, encamped under the walls of Jerusalem, and displayed his legions in the face of the enemy.

11. The Jews formed in order of battle under the very walls, determined, if successful, to push forward; and, if obliged to give ground, secure of a retreat. The cavalry, with the light-armed cohorts, sent against them, fought with doubtful success. Soon the enemy gave way, and on the following days engaged in frequent skirmishes before the gates, till at length, after a series of losses, they were forced to retire within the walls. The Romans resolved now to carry the place by storm. To linger before it, till famine compelled a surrender, appeared indeed unworthy of them, and the soldiers demanded the post of danger, some from courage, many from hardihood and the hope of gaining rewards. Rome, her splendours and her pleasures, kept flitting before the eyes of Titus himself; and if Jerusalem did not fall at once, he looked upon it as obstructing his enjoyments. But Jerusalem, standing upon an eminence, difficult of



firmaverant, queis vel plana satis munirentur. Nam duos colles, immensum editos, claudabant muri, per artem obliqui, aut introrsus sinuati: ut latera oppugnantium ad ictus patescerent. Extrema rupis abrupta: et turres, ubi mons juvisset, in sexaginta pedes, inter deversa, in centenos vicenosque adtollabantur: mira specie, ac procul intuentibus pares. Alia intus mœnia, Regiæ circumjecta. Conspicuoque fastigio turris Antonia, in honorem M. Antonii ab Herode appellata.

12. Templum in modum arcis propriique muri, labore et opere ante alios. Ipsæ porticus, queis templum ambiebatur, egregium propugnaculum. Fons perennis aquæ, cavati sub terra montes: et piscine cisternæque servandis imbribus.

Præviderant conditores, ex diversitate morum, crebra bella. Inde cuncta quamvis adversus longum obsidium: et a Pompeio expugnatis metus atque usus pleraque monstravere.

approach, was rendered still more impregnable by redoubts and bulwarks, by which even places on a level plain would have been competently fortified. Two hills that rose to a prodigious height, were inclosed by walls constructed so as in some places to project in angles, in others to curve inwards. In consequence the flanks of the besiegers were exposed to the enemy's weapons. The extremities of the rock were abrupt and craggy. And the towers were built, upon the mountain, sixty feet high, in the low ground, a hundred and twenty feet. These works presented a spectacle altogether astonishing. To the distant eye they seemed to be of equal elevation. Within the city there were other fortifications inclosing the palace of the kings, and the tower of Antonia, with its conspicuous pinnacles, so called by Herod, in honour of Mark Antony.

12. The temple itself was in the nature of a citadel, inclosed in walls of its own, and more elaborate and massy than the rest. The very porticoes that surrounded it were a capital defence. A perennial spring supplied the place with water. Subterraneous caverns were scooped out in the mountains, and there were basins and tanks as reservoirs of rain-water. It was foreseen by the founders of the city, that the manners and institutions of the nation, so repugnant to the rest of mankind, would be productive of frequent wars; hence every kind of provision against a siege, howsoever protracted; and exposed as they had been to the successful assault of Pompey, their fears and experience had taught them many expedients.

Atque, per avaritiam Claudianorum temporum empto jure muniendi, struxere muros in pace, tanquam ad bellum: magna conluvie et ceterarum urbium clade aucti. Nam pervicacissimus quisque illuc perfugerat, eoque seditiosius agebant. Tres Duces, totidem exercitus. Extrema et latissima moenium Simo, quem et Bargioram vocabant, mediam urbem Joannes, templum Eleazarus, firmaverat. Multitudine et armis Joannes ac Simo, Eleazarus loco, pollebat. Sed proelia, dolus, incendia inter ipsos, et magna vis frumenti ambusta. Mox Joannes, missis per speciem sacrificandi, qui Eleazarum manumque ejus obtruncarent, templo potitur. Ita in duas factiones civitas discessit, donec, propinquantibus Romanis, bellum externum concordiam pareret.

On the other hand, having purchased the privilege of raising fortifications through the venality of the Claudian times, they constructed such walls in a period of peace as showed they had an eye to war; while their numbers were augmented by a conflux of people from every quarter, and from the overthrow of other cities; for all the most indomitable spirits took refuge with them; and by consequence they lived in a state of greater dissension. They had three armies, and as many generals. The outward walls, which were of the widest extent, were defended by Simon: John, otherwise called Bargioras, guarded the middle precinct. The two former were strong in the number of men; the latter in situation. But battles, plots, and burnings occurred among themselves, and a large quantity of grain was consumed by fire. After a short time, John, sending a band of assassins under colour of performing a sacrifice to cut off Eleazar and his party, gained possession of the temple. From that time the citizens separated into two factions; and in this state they continued till the Romans approaching, an enemy without produced unanimity within.

13. Evenerant prodigia, quæ neque hostiis, neque votis piare fas habet gens superstitioni obnoxia, religionibus adversa. Visæ per cœlum concurrere acies, rutilantia arma et subito nubium igne conlucere templum. Expassæ repente delubri fores et audita major humana vox, Excedere Deos: simul ingens motus exceden-

18. Prodigies had occurred which that race, enslaved to superstition, but opposed to religion, held it unlawful, either by vows or victims, to expiate. Embattled armies were seen rushing to the encounter, with burnished arms, and the whole temple appeared to blaze with fire that flashed from the clouds. Suddenly the portals of the sanctuary were flung wide open, and a voice,

tium. Quæ pauci in metum trahebant: pluribus persuasio inerat, antiquis Sacerdotum litteris contineri, eo ipso tempore fore, ut valesceret Oriens profectique Judæa rerum potirentur. Quæ ambages Vespasianum ac Titum prædixerat. Sed vulgus, more humanæ cupidinis, sibi tantam fatorum magnitudinem interpretati, ne adversis quidem ad vera mutabantur. Multitudinem obsessorum, omnis ætatis, virile ac muliebre secus, sexcenta millia fuisse accepimus. Arma cunctis, qui ferre possent: et plures, quam pro numero, audebant. Obstinatio viris feminisque par: ac, si transferre sedes cogerentur, major vitæ metus, quam mortis. Hanc adversus urbem gentemque Cæsar Titus, quando impetus et subita belli locus abnueret, aggeribus vineisque certare statuit. Dividuntur legionibus munia, et quies præliorum fuit: donec cuncta expugnandis urbibus reperta apud veteres, aut novis ingeniis, struerentur.

in more than mortal accents, was heard to announce that the gods are going forth; at the same time a prodigious bustle, as of persons taking their departure—occurrences which few interpreted as indicative of impending woe: the majority were deeply impressed with a persuasion that it was contained in the ancient writings of the priests, that it would come to pass at that very time, that the East would renew its strength, and they that should go forth from Judæa should be rulers of the world. Mysterious words, which foreshowed Vespasian and Titus: but the people, according to the usual course of human fondness, interpreting this consummation for destiny as referring to themselves, were not induced to abandon their error even by affliction. We learn that the number of the besieged of every age, male and female, was six hundred thousand; all that were capable bore arms, and more than could be expected out of that number had the fortitude to do so. The devotion of the women was equal to that of the men; and if they must needs move their seat, and quit the habitation of their fathers, they dreaded to live more than to die. Such was the city, such the nation, against which Titus Cæsar determined to act by means of mounds and mantelets, since the nature of the locality was adverse to assault and sudden attacks. The legions had each their several duties assigned them, and there was a cessation of fighting until all the engines and appliances for reducing cities, invented by ancient or modern genius, were prepared.



## PLINY THE YOUNGER, A. D. 100.

Pliny the Younger was nephew to Pliny the Naturalist, He has left us a series of letters written at different times, and a Panegyric addressed to Trajan, who appointed him proconsul of Pontus and Bithynia. In those countries he found so many Christians, that he did not know how to act towards them, and consulted the emperor on the subject.

CAIUS PLINIUS TRAJANO IMPERATORI SALUTEM — Solemne est mihi, domine, omnia, de quibus dubito, ad te referre. Quis enim potest melius vel cunctationem meam regere, vel ignorantiam instruere? Cognitionibus de Christianis interfui nunquam: ideo nescio, quid et quatenus aut puniri soleat, aut quæri. Nec mediocriter hæsitavi, sitne aliquod discrimen ætatum an quamlibet teneri nihil a robustioribus differant; deturne pœnitentiæ venia, an ei, qui omnino Christianus fuit, desisse non prosit; nomen ipsum, etiamsi flagitiis careat, an flagitia cohærentia nomini,

puniantur. Interim in iis, qui ad me tanquam Christiani deferiebantur, hunc sum sequutus modum. Interrogavi ipsos, an essent Christiani: confitentes iterum ac tertio interrogavi, supplicium minatus: perseverantes duci jussi. Neque enim dubitabam, qualecunque esset, quod faterentur, pervicaciam

C. PLINY TO THE EMPEROR TRAJAN, HEALTH—It is customary with me to refer to you, my lord, all matters about which I entertain a doubt. For who is better able either to rule my hesitation or instruct my ignorance? I have never been present at the enquiries about the Christians: and therefore cannot say for what crime or to what extent they are usually punished, or what is the nature of the inquiry about them. Nor have I been free from great doubts whether there should not be a distinction between ages, or how far those of a tender frame should be treated differently from the robust: whether those who repent should not be pardoned, so that one who has been a Christian, should not derive advantage from having ceased to be one: whether the name itself, of being a Christian, should be punished, or only crimes attendant upon the name.

Meanwhile I have laid down this rule in dealing with those who were brought before me for being Christians. I asked whether they were Christians: if they confessed, I asked them a second and a third time, threatening them with punishment: if they persevered, I ordered them to be led off. For I had no doubt in my mind, that whatever it might be which they acknowledge,

certe, et inflexibilem obstinationem debere puniri. Fuerunt alii similis amentiae: quos, quia cives Romani erant, adnotavi in urbem remittendos. Mox ipso tractatu, ut fieri solet, diffundente se crimine,

plures species inciderunt. Propositus est libellus sine auctore, multorum nomina continens, qui negarent se esse Christianos, aut fuisse, quum, praeunte me, deos appellarent, et imagini tuae, quam propter hoc jusseram cum simulacris numinum adferri, thure ac vino supplicarent, praeterea maledicerent Christo: quorum nihil cogi posse dicuntur, qui sunt revera Christiani.

Ergo dimittendos putavi. Alii ab indice nominati, esse se Christianos dixerunt, et mox negaverunt: fuisse quidem, sed desisse; quidam ante triennium, quidam ante plures annos, non nemo etiam ante viginti quoque. Omnes et imaginem tuam, deorumque simulacra venerati sunt: ii et

Christo maledixerunt. Adfirmabant autem, hanc fuisse summam vel culpae suae, vel erroris, quod essent soliti stato die ante lucem convenire: carmenque Christo, quasi Deo, dicere secum invicem: seque sacramento non in scelos aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati ahnegarent: quibus peractis morem

obduracy and inflexible obstinacy at all events should be punished. There were others guilty of like folly, whom I set aside to be sent to Rome, because they were Roman citizens. In the next place, when this crime began, as usual, gradually to spread, it shewed itself in a variety of ways. An indictment was set forth without any author, containing the names of many, who denied that they were Christians or ever had been; and, when I set the example, they called on the gods, and made offerings of frankincense and wine to your image, which I, for this purpose, had ordered to be brought out together with the images of the gods; moreover they cursed Christ: none of which acts can be extorted from those who are really Christians. I consequently gave orders that they should be discharged. Again: others, who had been informed against, said that they were Christians, and afterwards denied it: that they had been so once but had ceased to be so; some three years ago, some longer than that, and some even twenty years before: all of them worshiped your image and the statues of the gods; they also cursed Christ. But they asserted that this was the sum total of their crime or error, whichever it may be called, that they were used to come together on a stated day before it was light, and to sing in turn, among themselves, a hymn to Christ, as to a god, and to bind themselves by an oath, not to any thing wicked, but that they would not commit theft, robbery or adultery, nor break their word, nor deny that any thing had been entrusted to them when

sibi discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen, et innoxium: quod ipsum facere desisse post edictum meum, quo secundum mandata tua hetærias esse vetueram. Quo magis necessarium credidi, ex duabus ancillis, quæ ministræ dicebantur, quid esset veri, et per tormenta quærere. Sed nihil aliud inveni, quam superstitionem pravam et immodicam, ideoque, dilata cognitione, ad consulendum te decurri. Visa est enim mihi res digna consultatione, maxime propter periclitantium numerum. Multi enim omnis ætatis, omnis ordinis, utriusque sexus etiam, vocantur in periculum, et vocabuntur. Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est: quæ videtur sisti et corrigi posse. Certe satis constat, prope jam desolata templa cœpisse celebrari, et sacra solemnia diu intermissa repeti, passimque venire victimas, quarum adhuc rarissimus emtor inveniebatur. Ex quo facile est opinari, quæ turba hominum emendari possit, si fiat poenitentiae locus.

called upon to restore it. After this they said that it was their custom to separate, and again to meet together to take their meals, which were in common and of a harmless nature: but that they had ceased even to do this since the proclamation which I issued according to your commands, forbidding such meetings to be held. I therefore deemed it the more necessary to enquire of two servant-maids, who were said to be attendants [DEACONESSES?] what was the real truth, and to apply the torture. But I found that it was nothing but a bad and excessive superstition, and I consequently adjourned the enquiry, and consult you upon the subject. For it seemed to me to be a matter on which it was desirable to take advice, in consequence of the number of those who are in danger. For there are many of every age, of every rank, and even of both sexes, who are invited to incur the danger, and will still be invited. For the infection of this superstition has spread through, not only cities, but also villages and the country; though it seems possible to check and remedy it. At all events it is evident that the temples, which had been almost deserted, have begun to be frequented, and the sacred solemnities which had been intermitted are revived, and victims are sold everywhere, though formerly it was difficult to find a buyer. It is therefore easy to believe, what a number of persons may be corrected, if the door of repentance be left open.

TRAJANUS PLINIO SALUTEM.  
Actum quem debuisti, mi

TRAJAN TO PLINY, HEALTH.—  
You have acted very properly, my



Secunde, in excutiendis caussis eorum, qui Christiani ad te delati fuerant, sequutus es. Neque enim in universum aliquid, quasi certam formam habeat, constitui potest. Conquirendi non sunt: si deferantur et arguantur, puniendi sunt: ita tamen, ut, qui negaverit se Christianum esse, idque re ipsa manifestum fecerit, id est, supplicando diis nostris, quamvis suspectus in præteritum fuerit, veniam ex poenitentia impetret. Sine auctore vero propositi libelli, nullo crimine locum habere debent. Nam et pessimi exempli, nec nostri seculi est.

Secundus, in enquiring into the case of those, who were brought before you for being Christians. For it is impossible to lay down any universal rule bearing a set form. The Christians are not to be sought out: but if they are brought up and convicted, they must be punished: yet in such a way that, if any one denies he is a Christian, and proves what he says by some deed, such as making offerings to our deities, though he may be open to suspicion about the past, yet he should be pardoned in consequence of his repentance. But indictments put forth anonymously cannot be admitted in the case of any crime. For this would be a most dangerous precedent, and wholly incompatible with the age in which we live.

### SENECA, A. D. 115.

The works of Seneca the philosopher, who follows Pliny the younger, consist principally of moral treatises. They are rather numerous and do not mention the Christians, though from more than one passage we may gather that Seneca was acquainted with the Jews. In his 95th epistle he says,

Accendere aliquem lucernam sabbathis prohibeamus: quoniam nec lumine dii egent, et ne homines quidem delectantur fuligine.

Let us forbid a man to light a candle on the sabbath day, for the gods do not want a light, and neither do men take pleasure in smoke.

In Epistle 108, § 2, is an allusion to the Jewish custom of abstaining from various kinds of meats.

In Tiberii Cæsaris principatum juventæ tempus inciderat: alienigena tum sacra movebantur: sed inter argumenta superstitionis ponebatur quorundam animalium abstinencia.

My youth was cast in the reign of Tiberius Cæsar: foreign religious rites were at that time much talked of: among their different kinds of superstition was abstinence from the flesh of certain animals.

It is thought that Seneca may have been personally acquainted with Saint Paul; for they both lived at the same time; and we learn from the Acts of the Apostles that Paul taught the Christian doctrines at Rome, "no man forbidding him." The possibility of such an acquaintance between the philosopher and the preacher led to the fabrication of thirteen letters, said to have passed between them: but these letters, which are still extant, are too dull to have been written by Saint Paul or Seneca, and have been justly set aside as neither authentic nor valuable.

## EPICTETUS, A. D. 120.

Epictetus, the Stoic philosopher, comes next; he speaks of the Christians by the name of Galileans, and ascribes to them great insensibility to pain and suffering.

Is it possible that a man may arrive at this temper, and become indifferent to these things from madness or from habit as the Galilæans?

## FLORUS, A. D. 120.

Florus, also bearing the name of Annæus, is generally thought to have been contemporary with Tacitus, Suetonius and Juvenal: but very little is known about him. A work entitled *Epitome de Gestis Romanorum*, bears his name and furnishes one extract for our work. The summaries prefixed to the books of Livy's History are ascribed to the same Florus.

III, 9. Hierosolymam defendere tentaverunt Judæi: verum hanc quoque intravit Pompeius et vidit illud grande impiæ gentis arcanum patens, sub aureo vitem coelo; dissidentibusque de regno fratribus arbiter factus regnare jussit Hyrcanum; Aristobulo, quia renovabat eam rem, catenas dedit.

The Jews tried to defend Jerusalem, but Pompey entered this city also, and saw that great patent mystery of that impious nation, a vine under a golden heaven: and having been made umpire between two brothers who were quarreling for the kingdom, he decided that Hyrcanus should be king. But Aristobulus, for reviving that quarrel, he threw into prison.

## LUCIAN, A. D. 160.

Lucian, the author of seventy-eight satirical dialogues still extant, was born at Samosata in Syria, and lived part of his life at the city of Antioch. Here he fell in with the new and rapidly increasing sect of the Christians, and gives an interesting account of them in his dialogues named *Peregrinus* and *Philopatris*—if, indeed, the last of these is a genuine work of Lucian, seeing that its clear definition of the Trinity seems to refer it more correctly to a later date.

## ΚΡΙΤΙΑΣ.

Καὶ τίνα ἐπομόσομαί γε ;

## ΤΡΙΕΦΩΝ.

Ὑψιμέδοντα θεόν, μέγαν, ἄμβροτον, οὐρανίωνα, Υἱὸν πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον, Ἐν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία, Ταῦτα νόμιζε Ζῆνα, τόνδ' ἡγοῦ θεόν.

ΚΡΙΤΙΑΣ. Ἀριθμέειν με διδάσκεις, καὶ ὄρκος ἡ ἀριθμητική· Καὶ γὰρ ἀριθμέεις ὡς Νικόμαχος ὁ Γερασηνός. Οὐκ οἶδα γὰρ τί λέγεις, ἐν τρία, τρία ἓν. Μὴ τὴν τετρακτὺν φῆς τὴν Πυθαγόρου, ἢ τὴν ὀγδοάδα, καὶ τριακάδα ;

ΤΡΙΕΦΩΝ. Σίγα τὰ νέρθε, καὶ τὰ συγῆς ἄξια· οὐκ ἔσθ' ὧδε μετρεῖν τὰ ψυλλῶν ἵχνη. Ἐγὼ γάρ σε διδάξω τί τὸ πᾶν, καὶ τίς ὁ πρῶην πάντων, καὶ τί τὸ σύστημα τοῦ παντός. Καὶ γὰρ πρῶην καὶ γὰρ ταῦτα ἔπασχον, ἅπερ σύ· ἡνίκα δέ μοι Γαλιλαῖος ἐνέτυχεν, ἀναφаланτίας, ἐπίρρινος, ἐς τρίτον οὐρανὸν ἀεροβατήσας, καὶ τὰ κάλλιστα ἐκμεμαθηκῶς, δι' ὕδατος ἡμᾶς ἀνεκαίνισεν, ἐς τὰ τῶν μακάρων ἵχνια παρεισώδευσε,

CRITIAS. And by whom shall I swear.

TRIEPHON. The God who rules aloft, great, immortal, heavenly, Son of the Father, Spirit proceeding from the Father, One out of Three, and Three out of One, These consider as Jove, look on him as God.

CRITIAS. You are teaching me arithmetic, and the oath is arithmetical. You are arithmeticizing, like Nicomachus the Gerasenian. For I know not what you say, one three and three one. Do you allude to the tetrad of Pythagoras, or the ogdoad, or the triakad ?

TRIEPHON. Say nothing of those earthly matters, that should be for ever buried in silence : we have not now to follow the traces of spiders. I will teach you all, and who was the earliest of all, and what is the system of the universe. For I was once what you are now : but when the Galilæan (ST PAUL) lighted upon me, that bald-headed, long-nosed man, who trod the air into the third heaven, and became acquainted with such beautiful things, and renewed us with water, he guided me into the footsteps of the blessed



καὶ ἐκ τῶν ἀσεβῶν χώρων ἡμᾶς ἐλυτρώσατο. PHILOR.

Λέγω, ἀθέων ἐμπεπληῆσθαι καὶ Χριστιανῶν τὸν Πόντον, οἱ περὶ αὐτοῦ τολμῶσι τὰ κάκιστα βλασφημεῖν, οὓς ἐκέλευε λίθοις ἐλαύνειν, εἵγε ἐθέλουσιν ἵλεω ἔχειν τὸν θεόν. LUC. ALEX. 25.

Φυγὴν ἑαυτοῦ καταδικάσας ἐπλανᾶτο, ἄλλην ἄλλοτε ἀμβέβων. 11. "Οτεπερ καὶ τὴν θαυμαστὴν σοφίαν τῶν Χρησ-  
τιανῶν ἐξέμαθε, περὶ τὴν Πα-  
λαιστίνην τοῖς ἱερεῦσι καὶ γραμ-  
ματεῦσιν αὐτῶν ξυγγενόμενος.  
Καὶ τί γάρ ; ἐν βραχεῖ παῖδας  
αὐτοὺς ἀπέφηνε, προφήτης, καὶ  
θιασάρχης, καὶ ξυναγωγεὺς, καὶ  
πάντα μόνος αὐτὸς ὢν. Καὶ  
τῶν βίβλων τὰς μὲν ἐξηγεῖτο,  
καὶ διεσάφει· πολλὰς δὲ αὐτὸς  
καὶ ξυνέγραφε, καὶ ὡς θεὸν  
αὐτὸν ἐκείνοι ἡγοῦντο, καὶ νομο-  
θέτη ἐχρῶντο, καὶ προστάτην  
ἐπέγραφον. Τὸν μέγαν γοῦν  
ἐκείνον ἔτι σέβουσιν ἄνθρωπον,  
τὸν ἐν τῇ Παλαιστίνῃ ἀνασκο-  
λοπισθέντα, ὅτι καινὴν ταύτην  
τελετὴν εἰσήγαγεν εἰς τὸν βίον.  
12. Τότε δὴ καὶ συλληφθεὶς ἐπὶ  
τούτῳ ὁ Πρωτεὺς, ἐνέπεσεν εἰς  
τὸ δεσμωτήριον, ὅπερ καὶ αὐτὸ  
οὐ μικρὸν αὐτῷ ἀξίωμα περιε-  
ποίησε πρὸς τὸν ἐξῆς βίον, καὶ  
τὴν τερατείαν, καὶ δοξοκοπίαν,  
ὧν ἐρῶν ἐτύγγχανεν. Ἐπεὶ δ'  
οὖν ἐδέδετο, οἱ Χριστιανοὶ συμ-  
φορὰν ποιούμενοι τὸ πρᾶγμα,  
πάντα ἐκλίνουν, ἐξαρπάσαι πει-  
ρώμενοι αὐτόν. Εἴτ' ἐπεὶ τοῦτο  
ἦν ἀδύνατον, ἤγε ἄλλη θεραπεία  
πᾶσα οὐ παρέργως ἀλλὰ ξὺν  
σπουδῇ ἐγίνετο· καὶ ἔωθεν μὲν  
εὐθύς ἦν ὁρᾶν παρὰ τῷ δεσμω-  
τηρίῳ περιμένοντα γραῖδια,  
χήρας τινὰς, καὶ παιδιὰ ὀρφανὰ·

and rescued us from the wicked places.

I say, that Pontus was full of atheists and Christians, who try to spread the basest calumnies about him, and he bade his followers stone them if they wish to have the favour of God.

Consigning himself to exile, he took to flight, and wandered about from one country to another. At this time it was that he learnt the wonderful philosophy of the Chrestians, having kept company with their priests and scribes in Palestine. And what was the end of it? In a short time he shewed them to be mere children, for he became a prophet, a leader of their processions, the marshaller of their meetings, and every thing in himself alone. And of books also he explained and cleared up some, and wrote many himself: and they deemed him a god, made use of him as a legislator, and enrolled him as their patron. They still worship that great man who was crucified in Palestine, because he introduced this new worship into life. For this, then, Proteus was seized and thrown into prison, which circumstance also gave him no little importance from that moment, both in the working of wonders, and in thirst for popularity, of which he was very fond. When he was put in prison, the Christians, looking upon it as a misfortune, moved every thing in their endeavour to rescue him. But when this was impossible, every other kind of attention was shewn to him, not leisurely but with all their zeal. At early dawn, might be seen waiting about the prison old women, certain widows, and orphan children. But those

οἱ δὲ ἐν τέλει αὐτῶν καὶ συνεκά-  
 θευδον ἔνδον μετ' αὐτοῦ, διαφ-  
 θείροντες τοὺς δεσμοφύλακας·  
 εἶτα δείπνα ποικίλα εἰσεκομίζετο,  
 καὶ λόγοι ἱεροὶ αὐτῶν ἐλέγοντο,  
 καὶ ὁ βέλτιστος Περειγρίνος (ἔτι  
 γὰρ τοῦτο ἐκαλεῖτο) καινὸς Σω-  
 κράτης ὑπ' αὐτῶν ὠνομάζετο.  
 13. Καὶ μὲν καὶ τῶν ἐν Ἀσίᾳ πό-  
 λεων ἐστὶν ὧν ἡκόν τινες, τῶν  
 Χριστιανῶν στελλόντων ἀπὸ τοῦ  
 κοινοῦ, βοηθήσοντες, καὶ ξυνα-  
 γορεύοντες, καὶ παραμυθησό-  
 μενοι τὸν ἄνδρα. Ἀμήχανον  
 δέ τι τὸ τάχος ἐπιδείκνυνται,  
 ἐπειδὴν τι τοιοῦτον γένηται,  
 δημόσιον. Ἐν βραχεῖ γὰρ,  
 ἀφειδοῦσι πάντων. Καὶ δὴ καὶ  
 τῷ Περειγρίνῳ πολλὰ τότε ἦκε  
 χρήματα παρ' αὐτῶν ἐπὶ προ-  
 φάσει τῶν δεσμῶν, καὶ πρόσδο-  
 οῦ μικρὰν ταύτην ἐποιήσατο.  
 Πεπείκασι γὰρ αὐτοὺς οἱ κακο-  
 daίμονες, τὸ μὲν ὅλον ἀθάνατοι  
 ἔσεσθαι, καὶ βιώσεσθαι τὸν αἰ-  
 ῶνα. Παρ' ὃ καὶ καταφρο-  
 νοῦσι τοῦ θανάτου, καὶ ἐκόντες  
 αὐτοὺς ἐπιδιδόασιν οἱ πολλοί.  
 Ἐπειτα δὲ ὁ νομοθέτης ὁ πρῶ-  
 τος ἔπεισεν αὐτοὺς, ὡς ἀδελφοὶ  
 πάντες εἶεν ἀλλήλων· ἐπειδὴν  
 ἅπαξ παραβάντες, θεοὺς μὲν  
 τοὺς Ἑλληνικοὺς ἀπαρνῆσυν-  
 ται, τὸν δὲ ἀνεσκολοπισμένον  
 ἐκείνον σοφιστὴν αὐτῶν προσ-  
 κυνῶσι, καὶ κατὰ τοὺς ἐκείνου  
 νόμους βιώσι. Καταφρονοῦσιν  
 οὖν ἀπάντων ἐξέλις, καὶ κοινὰ  
 ἡγοῦνται, ἄνευ τινὸς ἀκριβοῦς  
 πίστεως τὰ τοιαῦτα παραδεξά-  
 μενοι. Ἦν τοίνυν παρέλθῃ τις  
 εἰς αὐτοὺς γόης, καὶ τεχνίτης  
 ἄνθρωπος, καὶ πράγμασι χρήσ-  
 θαι δυνάμενος, αὐτίκα μάλα  
 πλούσιος ἐν βραχεῖ ἐγένετο,  
 ἰδιώταις ἀνθρώποις ἐγχανών.

of them who were in authority, also,  
 corrupting the guards, slept in the  
 prison with him. Then elegant sup-  
 pers were carried in for him, and  
 they held there their sacred conver-  
 sations, and the good Peregrinus, for  
 he was still so called) was named by  
 them a new Socrates. Moreover  
 there came to him persons from  
 some of the cities of Asia, sent by  
 the Christians out of their common  
 stock, to assist him, to join in advis-  
 ing him, and to comfort the man.  
 But it is wonderful what alacrity they  
 show, whenever such a thing hap-  
 pens, in the common cause. For in  
 a very short time they are lavish of  
 every thing they have : and Peregri-  
 nus, on the plea of his imprisonment,  
 then received so many things from  
 them, that he made no small revenue  
 from this source. For those unlucky  
 people have brought themselves to the  
 belief, that they shall be wholly im-  
 mortal, and live for ever ; for which  
 reason also the most part of them  
 despise life, and willingly give them-  
 selves up. In the next place, their  
 first lawgiver has persuaded them  
 that they are all brethren one of  
 another, when, having once trans-  
 gressed the law, they have denied the  
 gods of the Greeks, and worship that  
 sophist of theirs who was crucified,  
 and live according to his laws. They  
 therefore despise all things alike,  
 and look upon all things as com-  
 mon, having received such doctrines  
 without any very exact belief. If  
 then any man, who is a magician, or  
 good artist, and knows how to man-  
 age matters, goes among them, he  
 immediately becomes rich in a short  
 time, and laughs at those foolish  
 people.



14. Πλὴν ἄλλ' ὁ Περειγρίνος ἀφείθη ὑπὸ τοῦ τότε τῆς Συρίας ἄρχοντος ἀνδρὸς φιλοσοφία χαίροντος, ὃς συνεῖς τὴν ἀπόνοιαν αὐτοῦ, καὶ ὅτι δέξαιτ' αὖ ἀποθανεῖν, ὥς δόξαν ἐπὶ τούτῳ ἀπολίποι, ἀφῆκεν αὐτὸν, οὐδὲ τῆς κολάσεως ὑπολαβὼν ἄξιον. Ὁ δὲ εἰς τὴν οἰκίαν ἐπανελθὼν, καταλαμβάνει τὸ περὶ τοῦ πατρῷου φόνου ἔτι φλεγμαῖνον, καὶ πολλοὺς τοὺς ἐπανατεινομένους τὴν κατηγορίαν. Διήρπαστο δὲ τὰ πλεῖστα τῶν κτημάτων παρὰ τὴν ἀποδημίαν αὐτοῦ, καὶ μόνοι ὑπελείποντο οἱ ἀγροὶ ὅσους εἰς πεντεκαίδεκα ταλάντων ἄξια, ἣν ὁ γέρων κατέλιπεν, οὐχ ὥσπερ ὁ παγγέλοιος Θεαγένης ἔλεγε, πεντακισχιλίων· τοσούτοι γὰρ οὐδὲ ἡ πᾶσα τῶν Παριανῶν πόλις, πέντε σὺν αὐτῇ τὰς γειτνιώσας παραλαβοῦσα, πραθείη αὖ, αὐτοῖς ἀνθρώποις, καὶ βοσκήμασι, καὶ τῇ λοιπῇ παρασκευῇ. 15. Ἄλλ' ἔτι γε ἡ κατηγορία καὶ τὸ ἔγκλημα θερμὸν ἦν, καὶ ἐφύκει οὐκ εἰς μακρὰν ἐπαναστήσεσθαί τις αὐτῷ. Καὶ μάλιστα ὁ δῆμος αὐτὸς ἠγανάκτει, χρηστὸν, ὥς ἔφασαν οἱ ἰδόντες, γέροντα πενθοῦντες, οὕτως ἀσεβῶς ἀπολωλότα. Ὁ δὲ σοφὸς οὗτος Πρωτεὺς πρὸς ἅπαντα ταῦτα σκέψασθε οἷόν τι ἐξεῦρε, καὶ ὅπως τὸν κίνδυνον διέφυγε. Παρελθὼν γὰρ εἰς τὴν ἐκκλησίαν τῶν Παριανῶν, (ἐκόμα δὲ ἤδη, καὶ τρίβωνα πιναρὸν ἡμπείχετο, καὶ πήραν παρήρτητο, καὶ τὸ ξύλον ἐν τῇ χειρὶ ἦν, καὶ ὅλως μάλα τραγικῶς ἐσκεύαστο,) τοιοῦτος οὖν ἐπιφανεῖς αὐτοῖς, ἀφεῖναι ἔφη τὴν οὐσίαν, ἣν ὁ μακαρίτης πατὴρ αὐτῷ κατέλιπε, δημοσίαν

The governor of Syria being a man who took pleasure in philosophers, treated Peregrinus with mildness ; for perceiving his madness, and that he would even die to leave behind him a reputation on that account, he set him free not thinking him worthy of punishment. But he, returning to his own country, found the ferment about his father's murder still alive, and many persons ready to accuse him. The greatest part of his possessions had been plundered through his absence, and nothing remained but the land, to the value of fifteen talents : for the whole of the property, which the old man left, was in value about fifteen talents, not five thousand, as the ridiculous Theagenes stated. For this is a sum which all the city of the Parianians, with five other neighbouring cities, including their men and cattle, and all their goods, would not fetch. But the accusation and the charge against him was still hot, and it was probable that before long some one would stand forward against him. The people at large were most excited against him from sorrow that a good old man, according to those who had seen him, should have been so impiously murdered. But only see the contrivance which this cunning Proteus adopted to meet all this, and how he escaped from the danger. His hair was now long, and he had on a rough cloak: a staff was in his hand, and he had altogether a very tragic appearance. In this guise, then, he went before the people, and said that he would give up to them as public property, all that his good father had left him. The people being mostly poor men, and eager to receive distributions, no



εἶναι πᾶσαν. Τοῦτο ὡς ἤκουσεν ὁ δῆμος, πένητες ἄνθρωποι, καὶ πρὸς διανομὰς κεχηγνότες, ἀνέκ-  
ραγον εὐθὺς ἓνα φιλόσοφον, ἓνα  
φιλόπατριν, ἓνα Διογένους καὶ  
Κράτητος ξηλωτήν. Οἱ δὲ  
ἐχθροὶ ἐπεφίμωντο. Καὶ εἴ τις  
ἐπιχειρήσειε μεμνήσθαι τοῦ  
φόνου, λίθοις εὐθὺς ἐβάλλετο.

16. Ἐξῆι οὖν τὸ δεύτερον  
πλανησόμενος, ἱκανὰ ἐφόδια  
τοὺς Χριστιανοὺς ἔχων, ὑφ' ὧν  
δορυφορούμενος, ἐν ᾧπασιν ἀφ-  
θόνοις ἦν. Καὶ χρόνον μὲν τινα  
οὕτως ἐβόσκετο. Εἶτα παρα-  
νομήσας τι καὶ ἐς ἐκείνους,  
(ὥφθη γὰρ τι, ὡς οἶμαι, ἐσθίων  
τῶν ἀπορρήτων αὐτοῖς) οὐκ ἔτι  
προσιμένων αὐτῶν ἀπορού-  
μενος, ἐκ παλινωδίας ᾤετο  
δεῖν &c.

sooner heard this than they shouted  
out he was a philosopher and a  
patriot, equal to Diogenes and  
Crates: but his enemies held their  
peace. If any one attempted to  
recall to mind the murder he had  
committed, he was immediately  
stoned.

16. Peregrinus then went away  
a second time on his wanderings  
having plenty of provision for his  
journey from the Christians, by  
whom he was escorted as if by  
guards and had every thing in great  
plenty: and in this way he supported  
himself for some time. But after-  
wards he gave some offence to them  
also,—he was seen, I believe, eating  
some of the meats which are forbid-  
den among them—and being at a  
loss what to do when they no  
longer visited him, he thought it  
best to recant, &c.

### JUSTIN, A. D. 166.

This historian, who is only known for having abridged  
Trogus Pompeius's History of the World, is supposed to  
have lived in the age of the Antonines. The extracts from  
this work, in which the Jews are named, will certainly  
astonish many a reader. He makes Damascus, Azelus,  
Adores, Abraham (!) and Israel (!!) to have been Jewish  
kings.

XXX, 1. Antiochus Judæos  
quoque, qui in Macedonico  
imperio sub Demetrio patre  
armis se in libertatem vindi-  
caverant, subigit. Quorum  
vires tantæ fuere, ut post

Antiochus subdues the Jews also,  
who in the time of the Macedonian  
empire, had vindicated their liberty  
in arms under Demetrius the father.  
So great was their power that they  
never submitted to any Macedonian

hunc nullum Macedonum regem tulerint, domesticisque imperiis usi Syriam magnis bellis infestaverint.

2. Namque Judæis origo Damascena, Syriæ nobilissima civitas : unde et Assyriis regibus genus, ex regina Semirami, fuit. Nomen urbi a Damasco rege inditum, in cujus honorem Syrii sepulchrum Arathis uxoris ejus pro templo coluere, deamque exinde sanctissimæ religionis babent. Post Damascenum Azelus, mox, Adores et Abraham et Israel reges fuere. Sed Israhelem felix decem filiorum proventus majoribus suis clariorem fecit. Itaque populum in decem regna divisum filiis tradidit omnesque ex nomine Judæ, qui post divisionem decesserat, Judæos appellavit, colique ejus memoriam ab omnibus jussit. Ejus portio omnibus accesserat. Minimum ætate inter fratres clam interceptum peregrinis mercatoribus vendiderunt, a quibus deportatus in Ægyptum, quum magicas ibi artes solerte ingenio percipisset, brevi ipsi regi percarus fuit. Nam et prodigiorum sagacissimus erat et somniorum primus intelligentiam condidit, nihilque divini juris humanique ei incognitum videbatur : adeo ut etiam sterilitatem agrorum ante multos annos providerit, perissetque omnis Ægyptus fame, nisi monitu ejus rex edicto servari per multos annos fruges jussisset ; tantaque experimenta ejus fuerunt, ut non ab homine sed a Deo responsa dari viderentur. Filius ejus

king after him and under chieftains of their own nation they harassed Syria with serious wars.

For the origin of the Jews is from Damascus, a noble city of Syria, from whence also is the origin of the Assyrian kings also, from queen Semiramis. The name of the city was given it from king Damascus, in whose honour the Syrians revered the tomb of Arathis his wife as a temple and from thence esteem her as a most sacred deity. After Damascenus were the kings Azelus, then Adores, and Abraham, and Israel. Now Israel was made more illustrious than his forefathers by a happy progeny of ten sons. He therefore bequeathed to his sons his nation divided into ten kingdoms, and called all of them Jews from the name of Judah who had died after the division, and he commanded that all should cherish his memory. His lot had been added to all. The youngest among the brothers, having been secretly intercepted, they sold to foreign merchants, by whom having been carried into Egypt, when he had there by his shrewd intellect learned magical arts, he in a short time became much beloved by the king himself. For he was most sagacious about prodigies, and first established the understanding of dreams, and nothing of divine or human law seemed unknown to him : so that he also foresaw the barrenness of the land many years before, and all Egypt would have perished with hunger, had not the king by his advice commanded by proclamation that the crops should be kept for many years, and his experience was so great that his answers

Moses fuit, quem præter paternæ scientiæ hereditatem etiam formæ pulchritudo commendabat. Sed Ægyptii quum scabiem et vitiliginem paterentur, responso moniti eum cum ægris, ne pestis ad plures serperet, terminis Ægypti pellunt. Dux igitur exulum factus, sacra Ægyptiorum furto abstulit, quæ repetentes armis Ægyptii, domum redire tempestatibus compulsi sunt. Itaque Moses, Damascena antiqua patria repetita, montem Synan occupat, quo septem dierum jejunio per deserta Arabiæ cum populo suo fatigatus, quum tandem venisset, septimum diem, more gentis Sabbatum appellatum, in omne ævum jejunio sacravit, quoniam illa dies famem illis erroremque finierat. Et quoniam metu contagionis pulsos ab Ægypto meminerant, ne eadem causa invisi apud incolas forent, caverunt, ne cum peregrinis communicarent: quod ex causa factum paullatim in disciplinam religionemque convertit. Post Mosen etiam filius ejus Aruas, sacerdos sacris Ægyptiis, mox rex creatur; semperque exinde hic mos apud Judæos fuit, ut eosdem reges et sacerdotes haberent, quorum justitia religione permixta incredibile quantum coaluere.

3. Opes genti ex vectigalibus opobalsami crevere, quod in his tantum regionibus gignitur.

seemed to have been given not by a man but by God. His son was Moses, who had the advantage of beauty of person, over and above the inheritance of his father's science. But when the Egyptians were suffering from the scab and the itch, warned by an answer [of their oracle] they expel him with the diseased beyond the frontiers of Egypt, lest the disease should extend to more. Wherefore taking the lead of the exiles, he carried off by stealth the sacred things of the Egyptians, which the Egyptians reclaiming by arms, were forced by storms to return home. Moses therefore returning to his ancient country of Damascus, occupies Mount Syua, at which when, fatigued by a fast of seven days, he had at length arrived with his people, he dedicated the seventh day, which is called Sabbath after the manner of that nation, to be a fast day for ever, since that day had finished their hunger and wandering. And, whereas they remembered that they had been driven from Egypt through fear of contagion, lest they should become hated among their neighbours for the same cause, they took precautions not to communicate with foreigners; which thing being done from a cause by degrees changed into a discipline and a religious principle. After Moses also his son Aruas, a priest of Egyptian rites, was made king, and always from that time this custom has prevailed among the Jews, to have the same persons for their kings and priests, by whose justice mixed with religion, it is wonderful how they prospered.

The wealth of the nation arose from their revenues of opobalsam, which is produced in these countries only.



Est namque vallis, quæ continuous montibus, velut muro quodam, ad instar castrorum clauditur. Spatium loci ducenta jugera, nomine Hierichus dicitur. In ea valle silva est, et ubertate et amœnitate insignis, siquidem palmeto et opobalsameto distinguitur. Arbores opobalsami formam similem piceis arboribus habent, nisi quod sunt humiles magis et in vinearum morem excoluntur. Hæ certo anni tempore balsamum sudant. Sed non minor loci ejus apricitatis quam ubertatis admiratio est; quippe quum toto orbe regionis ejus ardentissimus sol sit, ibi tepidi acris naturalis quædam ac perpetua apricitas inest. In ea regione lacus est Asphaltites, qui propter magnitudinem et aquæ immobilitatem Mortuum Mare dicitur. Nam neque ventis movetur, resistente turbinibus bitumine, quo aqua omnis stagnatur, neque navigationis patiens est, quoniam omnia vita carentia in profundum merguntur; nec materiam ullam sustinet, nisi quæ alumine illinatur. Primum Xerxes, rex Persarum, Judæos domuit; postea cum ipsis Persis in ditionem Alexandri Magni venere, diuque in potestate Macedonici imperii subjecti Syriæ regno fuere. A Demetrio quum descivissent, amicitia Romanorum potita, primi omnium ex Orientalibus libertatem receperunt, facile tunc Romanis de alieno largientibus.

For there is a valley shut in like a camp by continuous mountains as by a wall. The extent of the place is two hundred acres, and its name is called Jericho. In that valley is a wood remarkably fertile and agreeable, seeing that it is characterised by a grove of palm and opobalsam. The trees of opobalsam have a form similar to pitch-trees, except that they are lower and are cultivated like vineyards. They drop sweet balsam at a certain time of the year. But the agreeableness of that place is not less admirable than its fertility: for, as the sun is most hot of all the world in that country, there is there a natural and perpetual warmth of hot air. In that country is the lake Asphaltitis, which from its size and the immobility of the water is called the Dead Sea. For it neither is moved by the winds, because the bitumen, with which all the water stagnates, resists eddies; nor does it admit of navigation, since every thing without life sinks to the bottom; nor does it bear up anything except what is smeared with alum. Xerxes king of the Persians, first subdued the Jews: afterwards they came with the Persians themselves under the dominion of Alexander the Great, and were long under the power of the Macedonian empire, subject to the kingdom of Syria. When they had revolted from Demetrius, having sought the friendship of the Romans, they were the first of all the Eastern nations that recovered their liberty, the Romans at that time readily giving up what belonged to others.

## CELSUS, A. D. 170.

Of this writer, unfortunately, little is known ; his works have perished, with the exception of the extracts which have been preserved in the writings of his antagonist Origen, who wrote to refute the charges of fraud and falsehood which Celsus had brought against the Christians. He lived in the reign of Hadrian, and was admitted a member of the Christian community, but was expelled out of it, from a suspicion that he was not sincere, and to this cause is ascribed the enmity which he is said to have borne towards that society ever afterwards.

I, 21. Τούτου οὖν τοῦ λόγου τοῦ παρὰ τοῖς σοφοῖς ἔθνεσι καὶ ἐλλογίμοις ἀνδράσιν ἐπακηκοὺς, ὄνομα δαιμόνιον ἔσχε Μωϋσῆς.

I, 23. Ἐξῆς τούτοις φησὶν ὁ Κέλσος, ὅτι τῷ ἡγησαμένῳ σφῶν ἐπόμενοι Μωϋσῇ αἰπόλοι καὶ ποιμένες, ἀγροίοις ἀπάταις ψυχαγωγηθέντες, ἓνα ἐνόμισαν εἶναι θεόν.

I, 26. Φησὶ δὲ ὁ Κέλσος, αὐτοὺς σέβειν ἀγγέλους καὶ γοητεία προσκεῖσθαι, ἧς ὁ Μωϋσῆς αὐτοῖς γέγονεν ἐξηγητής.

III, 5. Ἐξῆς δὲ τούτοις ὁ Κέλσος οἰόμενος τοὺς Ἰουδαίους Αἰγυπτίους τῷ γένει τυγχάνοντας καταλελοιπέναι τὴν Αἴγυπτον, στασιάσαντας πρὸς τὸ κοινὸν τῶν Αἰγυπτίων, καὶ τὸ ἐν Αἰγύπτῳ σύνηθες περὶ τὰς θρησκείας ὑπερφρονήσαντας, φησὶν, αὐτοὺς ἅπερ ἐποίησαν Αἰγυπτίοις πεπονθέναι ὑπὸ τῶν προσθεμένων τῷ Ἰησοῦ καὶ πιστευσάντων αὐτῷ ὡς χριστῷ· καὶ ἀμφοτέροις αἴτιον γεγονέναι τῆς καινοτομίας τὸ στασιάζειν πρὸς τὸ κοινόν.

IV, 31. Φησὶν ὁ Κέλσος· Ἰουδαίους ἀπ' Αἰγύπτου δραπέτας

Moses then, having heard this account among wise nations and men of repute, had a divine name.

After this Celsus says that goat-herds and shepherds, following Moses their leader, and deceived by rustic wiles, held that there is only one God.

But Celsus says that they worship angels and are addicted to enchantment, of which Moses was their teacher.

After this Celsus, thinking that the Jews, being Egyptians by birth, left Egypt, having revolted against the general body of the Egyptians, and having despised the custom in Egypt as regards worship, says that, as they had done to the Egyptians, so they had been treated by those who adhered to Jesus and believed on him as anointed [*Christus*], and that revolting against the communities was to both the cause of their carving out novelties.

Celsus says, that the Jews were runaways from Egypt, having never

γεγονέναι, μηδὲν πώποτε ἀξιόλογον πράξαντας, οὔτ' ἐν λόγῳ οὔτ' ἐν ἀριθμῷ αὐτοὺς ποτε γεγενημένους.

IV, 33. Φησὶν, ὡς ἄρα ἐπεχείρησαν γενεαλογεῖν αὐτοὺς ἀπὸ πρώτης σπορᾶς γοήτων καὶ πλάνων ἀνθρώπων, ἀμυδρὰς καὶ ἀμφιβόλους φωνὰς, ἐν σκότῳ που κρυφίους, ἐπιμαρτυρόμενοι, καὶ τοῖς ἀμαθέσι καὶ ἀνοήτοις παρεξηγούμενοι, καὶ ταῦτα μηδὲ πώποτ' ἐν πολλῷ τῷ πρόσθεν χρόνῳ τοῦ τοιοῦδε μηδ' ἀμφισβητηθέντος.

V, 6. Πρῶτον οὖν τῶν Ἰουδαίων θαυμάζειν ἄξιον, εἰ τὸν μὲν οὐρανὸν καὶ τοὺς ἐν τῷδε ἀγγέλους σέβουσι· τὰ σεμνότατα δὲ αὐτοῦ μέρη καὶ δυνατώτατα, ἥλιον καὶ σελήνην, καὶ τοὺς ἄλλους ἀστέρας, ἀπλανεῖς τε καὶ πλανήτας, ταῦτα παραπέμπουσιν· ὡς ἐνδεχόμενον, τὸ μὲν ὅλον εἶναι θεόν, τὰ δὲ μέρη αὐτοῦ μὴ θεῖα· ἢ τοὺς μὲν ἐν σκότῳ που ἐν γοητείας οὐκ ὀρθῆς τυφλώττουσιν, ἢ δι' ἀμυδρῶν φασμάτων ὀνειρώττουσιν, ἐγχρίμπτειν λεγομένους, εὖ μάλα θρησκεύειν· τοὺς δ' ἐναργῶς οὔτω καὶ λαμπρῶς ἅπασι προφητεύοντας, δι' ὧν ὑετοὺς τε καὶ νέφη, καὶ βροντὰς (ἃς προσκυνοῦσι) καὶ ἀστραπὰς, καὶ καρπούς, καὶ γονὰς ἀπάσας ταμιεύεσθαι, δι' ὧν αὐτοῖς ἀνακαλύπτεσθαι τὸν θεόν, τοὺς φανερωτάτους τῶν ἄνω κήρυκας, τοὺς ὡς ἀληθῶς οὐρανίους ἀγγέλους, τούτους ἡγεῖσθαι τὸ μηδέν.

V, 43. Φησὶν οὖν, εἰ μὲν δὴ κατὰ ταῦτα περιστέλλοιεν Ἰουδαῖοι τὸν ἴδιον νόμον· εὖ μεμπτὰ

done any thing worthy of mention nor having ever been themselves in repute or in estimation.

He says, that they attempted to deduce their genealogy from the first seed of mountebank and vagrant men, calling to witness obscure and doubtful sounds, hidden somewhere in darkness, and misinterpreting them to the unlearned and ignorant, and this too though in long previous time such a thing had never even been called in question.

First then, we may justly wonder at the Jews, if they worship the heaven and the angels therein; but its most magnificent and powerful parts, the sun and the moon, and the other stars, both fixed and wandering [*planets*], these they overlook; as if it be possible, that the universe may be divine, but its parts not divine: or that they should readily worship those beings which are said to approach in darkness by some unseemly magic to the blind or through faint visions to those who dream, but as regards those other beings which prophesy so plainly and manifestly to all, through which the rains and the clouds, and the thunders (which those men worship) and the lightnings and the fruits, and all productions are regulated, through which God revealed to them those most manifest heralds of things above, those truly heavenly angels, they deem these things to be nothing.

He says then; If indeed the Jews thus maintain their own law, we cannot blame them, but rather those



αὐτῶν, ἐκείνων δὲ μᾶλλον, τῶν καταλιπόντων τὰ σφέτερα, καὶ τὰ Ἰουδαίων προσποιουμένων. Εἰ δ' ὥς τι σοφώτερον εἰδότες σεμνύνονται τε, καὶ τὴν ἄλλων κοινωνίαν οὐκ ἐξ ἴσου καθαρῶς ἀποστρέφονται· ἤδη ἀκηκόασιν, ὅτι οὐδὲ τὸ περὶ οὐρανοῦ δόγμα ἴδιον λέγουσιν· ἀλλ' ἵνα πάντα ἐάσω, καὶ Πέρσαις (ὥς που δηλοῖ καὶ Ἡρόδοτος) πάλαι δεδογμένον. Νομίζουσι γὰρ, φησὶ, Διὶ μὲν ἐπὶ τὰ ὑψηλότατα τῶν οὐρέων ἀναβαίνοντες θυσίας ἔρδειν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες. Οὐδὲν οὖν οἶομαι διαφέρειν Δία Ὑψιστον καλεῖν, ἢ Ζῆνα, ἢ Ἀδωναῖον, ἢ Σαβαώθ, ἢ Ἀμμοῦν (ὥς Αἰγύπτιοι) ἢ Παπαῖον (ὥς Σκύθαι). Οὐ μὲν οὐδὲ κατὰ ταῦτα ἀγνώτεροι τῶν ἄλλων ἂν εἶεν, ὅτι περιτέμνονται· τοῦτο γὰρ Αἰγύπτιοι, καὶ Κόλχοι, πρότεροι. Οὐδ' ὅτι συνῶν ἀπέχονται· καὶ γὰρ ταῦτ' Αἰγύπτιοι, καὶ προσέτι αἰγῶν τε καὶ οἰῶν, καὶ βοῶν τε καὶ ἰχθύων· καὶ κυάμων γε Πυθαγόρας τε καὶ οἱ μαθηταί, καὶ ἐμψύχων ἀπάντων. Οὐ μὲν οὐδ' εὐδοκίμεῖν παρὰ τῷ θεῷ καὶ στέργεσθαι διαφόρως τι τῶν ἄλλων τούτους, εἰκός· καὶ πέμπεσθαι μόνοις αὐτοῖς ἐκεῖθεν ἀγγέλους, ὅτι δὴ τινα μακάρων χώραν λαχοῦσιν. Ὁρῶμεν γὰρ αὐτοὺς τε καὶ τὴν χώραν, τίνων ἡξίονται. Οὗτος μὲν ὁ χορὸς ἀπίτω, δίκην ἀλαζονείας ὑποσχών· οὐκ εἰδὼς τὸν μέγαν θεόν, ἀλλ' ὑπὸ τῆς Μωϋσέως γοητείας ὑπαχθεῖς τε καὶ ψευσθεῖς, κἀνεῖνης οὐκ ἐπ' ἀγαθῷ τέλει γεγρονῶς μαθητής.

who leave their own customs and profess those of the Jews. But if, as possessing some superior knowledge, they are proud, and from purity keep aloof from equal communion with others, they have already heard, that even the dogma which they tell about Heaven is not their own, but (not to mention all) was held, as Herodotus also somewhere shows, by the Persians also. For they are used, says he, to go up to the tops of the mountains and to sacrifice to the god [Dis], calling all the circle of the heavens god. I think therefore that it makes no difference whether you call God the Highest, or Zeus, or Adonæos, or Sabaoth, or Ammoun (as the Egyptians do) or Papæos, as the Scythians do. Nor would they either be more holy than others in this respect that they circumcised themselves. For the Egyptians and Colchians did this before them: nor that they abstain from swine, for the Egyptians do this also, and moreover from both goats and sheep, and both oxen and fishes. And both Pythagoras and his disciples [abstain] from beans, and from all living things. Nor is it likely that they are in good estimation before God or beloved more than other men, or that angels are sent from thence to them alone, because they enjoy a country of the blessed, for we see both themselves and their country, what has been their value. Let then their crew go to perdition and smart for their impudence: not knowing the great God, but having been misled and deceived by the magic of Moses, and having become a learner of it for no good purpose.

## MARCUS AURELIUS, A. D. 180.

The emperor, Marcus Aurelius, has left a work bearing the title *About himself*: in this work occurs a single notice of the Christians.

Τὸ δὲ ἔτοιμον τοῦτο, ἵνα ἀπὸ ἰδικῆς κρίσεως ἔρχηται, μὴ κατὰ φιλήν παράταξιν, ὥς οἱ Χριστιανοί, ἀλλὰ λελογισμένως, καὶ σεμνῶς καὶ ὥστε καὶ ἄλλον πείσαι, ἀτραγῶδως.

Let this preparation of the mind [i. e. to die] arise from its own judgment, and not from obstinacy LIKE THE CHRISTIANS; but deliberately, and reverentially, and undramatically, that it may persuade others.

## DIOGENES LAERTIUS, A. D. 200.

Diogenes Laertius probably lived about the end of the second century.—In his *Lives of the Philosophers*, he has one sentence about the Jews.

PROÆM. VI, "Ενιοι δὲ καὶ τοὺς Ἰουδαίους ἐκ τούτων [τῶν Αἰγυπτίων] εἶναι.

But some say the Jews also are descended from them [the Ægyptians].

## DIO CASSIUS, A. D. 200.

Dio Cassius, born in Bithynia, was a Roman senator, proconsul and consul. His *History of Rome*, in 80 books, though grievously mutilated by time, contains some interesting notices of the Jewish people.

XXXVI, 15. Κάντεῦθεν ἐπὶ τὴν Συρίαν τὴν Παλαιστίνην, ὥς καὶ Φοινίκην κακώσαντας, ὥρμησεν [Πομπήιος], ἡρχον δὲ αὐτῶν Ὑρκανός τε καὶ Ἀριστόβουλος ἀδελφοί, καὶ ἐτύγχανον ὑπὲρ τῆς τοῦ σφετέρου θεοῦ (ὅστις ποτὲ

And from thence he [*Pompey*] marched into Syria Palestine, as having also done harm to Phœnicia; but their chiefs were the brothers Hyrcanus and Aristobulus, and they happened both themselves to be quarreling and to

οὗτός ἐστιν) ἱερωσύνης (οὕτω γὰρ τὴν βασιλείαν σφῶν ὠνόμαζον) αὐτοί τε διαφερόμενοι καὶ τὰς πόλεις στασιάζοντες. Ὁ οὖν Πομπήϊος Ἑρκανὸν μὲν οὐδεμίαν ἀξιοχρεῶν ἰσχὺν ἔχοντα ἀμαχεῖ εὐθὺς προσέθετο· Ἀριστόβουλον δὲ ἐς χωρίον τι κατακλείσας ὁμολογῆσαι οἱ ἠνάγκασε. Καὶ ἐπειδὴ μήτε τὰ χρήματα μήτε τὸ φρούριον παρεδίδου, ἔδησεν αὐτὸν, καὶ τούτου τοὺς μὲν ἄλλους ῥᾶον προσεποιήσατο. Τὰ δὲ Ἱεροσόλυμα πολιορκῶν πράγματα ἔσχε.

16. Τὴν μὲν γὰρ ἄλλην πόλιν, εἰσδεξαμένων αὐτὸν τῶν τὰ τοῦ Ἑρκανοῦ φρονούντων, ἀπραγμόνως ἔλαβεν· αὐτὸ δὲ τὸ ἱερόν, προκατασχόντων τῶν ἑτέρων, οὐκ ἀπόνως εἶλεν. Ἐπὶ γε γὰρ μετέωρου ἦν καὶ περιβόλῳ ἰδίῳ ὠχύρωτο. Καὶ εἶγε ἐν πάσαις ταῖς ἡμέραις ὁμοίως ἡμύνοντο, οὐκ ἂν αὐτὸ ἐχειρώσαντο· νῦν δὲ τὰς τοῦ Κρόνου δὴ ὠνομασμένας ἡμέρας διαλείποντες καὶ οὐδὲν τὸ παράπαν ἐν αὐταῖς δρῶντες παρέδωκαν τοῖς Ῥωμαίοις καιρὸν ἐν τῷ διακένῳ τούτῳ τὸ τεῖχος διασεῖσαι. Μαθόντες γὰρ τὴν ἐμποίησιν αὐτῶν ταύτην, τὸν μὲν ἄλλον χρόνον οὐδὲν σπουδῇ ἔπραττον, ταῖς δὲ δὴ ἡμέραις ἐκείναις, ὅποτε ἐκ τῆς περιτροπῆς ἐπέλθοιεν, ἐντονώτατά οἱ προσέβαλλον. Καὶ οὕτως ἐάλωσάν τε ἐν τῇ τοῦ Κρόνου ἡμέρᾳ, μηδ' ἀμυνόμενοι, καὶ πάντα τὰ χρήματα διηρπάσθη, ἥ τε βασιλεία τῷ Ἑρκανῷ ἐδόθη καὶ ὁ Ἀριστόβουλος ἀνηνέχθη. Ταῦτα μὲν τότε ἐν τῇ Παλαιστίνῃ ἐγένετο. Οὕτω γὰρ τὸ σύμπαν ἔθνος, ὅσον ἀπὸ τῆς Φοινίκης μέχρι τῆς Αἰγύπτου παρὰ τὴν θάλασσαν τὴν

be stirring up the cities to insurrection about the priesthood—for so they name the government of their god, whoever he is. Pompey then at once gained over Hyrcanus without a battle, as he had no sufficient force, but shut up Aristobulus in one of his fortresses, and compelled him to a capitulation. And when he would not give up either the treasures or the fortress, he put him in prison, and from this time he gained over the others more easily. But he had much trouble in besieging Jerusalem.

For he easily took the rest of the city, because the followers of Hyrcanus admitted him: but the temple itself, having been previously occupied by the other party, he did not take without much difficulty. For it was on a height, and was strengthened by its own enceinte. And, if they had every day defended themselves alike, it would not have been taken; but as it was, they left off the defence on the day called Saturn's day and doing nothing at all on those days they gave an opportunity to the Romans of battering the wall during this interval. For when they learnt this practice of theirs, they made no serious attempt at other times, but on those days when they advanced in turn, they attacked it most violently. And thus they were taken on Saturn's day without defending themselves, and all their goods were plundered, and the kingdom was given to Hyrcanus and Aristobulus was withdrawn. These things then happened in Palestine: for such is the name which from ancient times has been given to all this nation extending from Phœnicia along the Inner sea as far as



ἔσω παρήκει, ὑπὸ παλαιοῦ κέκληται. Ἐχούσι δὲ ἕτερον καὶ ὄνομα ἐπικλητον· ἥ τε γὰρ χώρα Ἰουδαία καὶ αὐτοὶ Ἰουδαῖοι ὠνομάδονται.

17. Ἡ δὲ ἐπικλησις αὕτη ἐκείνοις μὲν οὐκ οἶδ' ὅθεν ἤρξατο γενέσθαι, φέρει δὲ καὶ ἐπὶ τοὺς ἄλλους ἀνθρώπους, ὅσοι τὰ νόμιμα αὐτῶν καίπερ ἄλλοεθνεῖς ὄντες ζηλοῦσι. Καὶ ἐστὶ καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξηθὲν δὲ ἐπὶ πλείστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκνικῆσαι. Κεχωρίδεται δὲ ἀπὸ τῶν λοιπῶν ἀνθρώπων ἔς τε τὰ ἄλλα τὰ περὶ τὴν δίαιταν πάνθ', ὡς εἰπεῖν, καὶ μάλισθ' ὅτι τῶν μὲν ἄλλων θεῶν οὐδένα τιμῶσιν, ἓνα δὲ τινα ἰσχυρῶς σέβουσι· οὐδ' ἄγαλμα οὐδὲν ἐν αὐτοῖς ποτε τοῖς Ἱεροσολύμοις ἔσχον· ἄρρητον δὲ δὴ καὶ ἀειδῆ αὐτὸν νομίζοντες εἶναι, περισσότατα ἀνθρώπων θρησκεύουσι καὶ αὐτῷ νεῶν τε μέγιστον καὶ περικαλλέστατον, πλὴν καθ' ὅσον ἀχανὲς τε καὶ ἀνώροφος ἦν, ἐξεποίησαν. Καὶ τὴν ἡμέραν τὴν τοῦ Κρόνου καλουμένην ἀνέθεσαν· καὶ ἄλλα τε ἐν αὐτῇ ἰδιαίτατα οὐ ποιοῦσι καὶ ἔργου οὐδενὸς σπουδαίου προσάπτονται. Καὶ τὰ μὲν κατ' ἐκείνον, τίς τ' ἐστὶ καὶ ὅθεν οὕτως ἐτιμήθη, ὅπως τε περὶ αὐτὸν ἐπτόνεται, πολλοῖς τε εἴρηται καὶ οὐδὲν τῇδε τῇ ἱστορίᾳ προσήκει. Τὸ δὲ δὴ ἐς τοὺς ἑπτὰ τοὺς πλανήτας ὠνομασμένους τὰς ἡμέρας ἀνακεῖσθαι, κατέστη μὲν ὑπ' Αἰγυπτίων, πάρεστι δὲ καὶ ἐπὶ πάντας ἀνθρώπους οὐ πάλαι ποτὲ, ὡς λόγῳ εἰπεῖν, ἀρξάμενον.

XXXIX, 56. Καταλιπὼν οὖν [Γαούϊος] ἐν τῇ Συρίᾳ Σισένναν τε τὸν υἱόν, . . . αὐτὸς δὲ ἐς τὴν

Egypt. But they have also another additional name : for the country is named Judæa, and the people Jews.

But I do not know whence they got this appellation, but it extends to all other persons who copy their laws, even though they are foreigners. The same people are found among the Romans also ; they have often been cut short, but in general have increased, so that they have prevailed to the free declaration of their law. They are different from other men both in all other things that concern their mode of life, so to speak, and especially because they honour no other god but one, and him they reverence most profoundly, nor ever had they any statue in Jerusalem : but deeming him to be unutterable and invisible, they worship him most of all men, and have made a great and beautiful temple for him, except in so far as it is open and without a roof. And they have dedicated to their god the day of Saturn and they refrain from doing their private things on it, nor do they engage in any serious occupation. And as regards this god, both who he is and for what reason he was thus honoured and how they shudder at his name, has been already related by many, and does not concern this present history. But the circumstance of the seven days being set apart to the seven planets so called, took its origin from the Egyptians, but is found also over all mankind, having begun, so to speak, not long ago.

Gabius therefore, having left Sisenna his son in Syria . . . . . went himself into Palestine where he

Παλαιστίνην ἔλθων τὸν τε Ἀριστόβουλον (διαδρὰς γὰρ ἐκ τῆς Ῥώμης, ὑπετάραττέ τι) συνέλαβε καὶ τῷ Πομπηίῳ ἔπεμψε· καὶ φόρον τοῖς Ἰουδαίοις ἐπέταξε καὶ μετὰ τοῦτο καὶ ἐς τὴν Αἴγυπτον ἐνέβαινε.

XLI, 17. Ὁ δὲ οὖν Καῖσαρ ταῦτά τε οὕτως ἐποίησε, . . . . . καὶ τὸν Ἀριστόβουλον οἴκαδε ἐς τὴν Παλαιστίνην ὅπως τῷ Πομπηίῳ τι ἀντιπράξῃ, ἔστειλε.

XLVIII, 26. Τὰ δ' ἄλλα ὁ Πάκορος λαβὼν ἐς Παλαιστίνην ἐσέβαλε καὶ τὸν τε Ὑρκανὸν, ὃς τότε τὰ πράγματα αὐτῶν παρὰ τῶν Ῥωμαίων ἐπιτραπείς εἶχεν, ἔπαυσε· καὶ τὸν Ἀριστόβουλον, τὸν ἀδελφὸν αὐτοῦ, ἄρχοντα κατὰ τὸ ἐκεῖνων ἔθος ἀντικατέστησεν.

XLVIII, 41. Καὶ μετὰ τοῦτο τὴν Παλαιστίνην, Ἀντίγονον τὸν βασιλεύοντα αὐτῆς ἐκφοβήσας, [Οὐεντίδιος] κατέσχεν ἀπόνως. Ὁ μὲν ταῦτα τε διῆγε καὶ χρήματα πολλὰ μὲν παρὰ τῶν ἄλλων ὥς ἐκάστων, πολλὰ δὲ καὶ παρὰ τοῦ Ἀντιγόνου, τοῦ τε Ἀντιόχου, καὶ Μάλχου τοῦ Ναβαταίου, ὅτι τῷ Πακόρῳ συνήραντο, εἰσέπραξε.

XLIX, 28. Γάϊος δὲ δὴ Σόσσιος τὴν ἀρχὴν τῆς τε Συρίας καὶ τῆς Κιλικίας παρ' αὐτοῦ [Ἀντωνίου] λαβὼν, τοὺς τε Ἀραδίους πολιορκηθέντας τε μέχρι τότε, καὶ λιμῷ καὶ νόσῳ ταλαιπωρηθέντας, ἐχειρώσατο, καὶ τὸν Ἀντίγονον, τοὺς φρουροὺς τοὺς παρ' ἑαυτῷ τῶν Ῥωμαίων ὄντας ἀποκτείναντα, μάχῃ τε ἐνίκησε, καὶ καταφυγόντα ἐς Ἱεροσόλυμα, πολιορκίᾳ κατεστρέψατο. Πολλὰ μὲν δὴ καὶ δεινὰ καὶ οἱ Ἰουδαῖοι τοὺς Ῥω-

seized Aristobulus, who had run away from Rome and was causing disturbances, and sent him to Pompey. He also appointed a tribute for the Jews and after that went into Egypt.

Cæsar then did these things so, . . . . . and sent Aristobulus home into Palestine, that he might do something against Pompey.

But Pacorus, having taken the other places, entered Palestine, and deposed Hyrcanus, who at that time held the government which had been committed to him by the Romans, and he set instead of him as ruler according to their custom Aristobulus his brother.

And after this he [Ventidius] occupied Palestine without difficulty, having driven out Antigonus its king. These things he achieved, and raised heavy contributions from all the others, and also from Antigonus, and Antiochus, and Malchus the Nabatæan, because they had joined Pacorus.

But Caius Sossius received from him [Antony] the government of Syria and Cilicia, reduced the Aradians, who had been besieged until then, and had suffered from hunger and sickness, and he both defeated in battle Antigonus who had put to death the Roman guards that were with him, and, when he had taken refuge in Jerusalem, he reduced him by a siege. The Jews also caused many sufferings to the Romans (for their nation is bitter when angered), and

μαίους ἔδρασαν (τὸ γάρ τοι γένος αὐτῶν θυμωθὲν, πικρότατόν ἐστι) πολλῶ δὲ δὴ πλεῶν αὐτοὶ ἔπαθον. Ἐάλωσαν μὲν γὰρ, πρότεροι μὲν ὑπὲρ τοῦ τεμένου τοῦ θεοῦ ἀμυνόμενοι, ἔπειτα δὲ καὶ οἱ ἄλλοι ἐν τῇ τοῦ Κρόνου καὶ τότε ἡμέρᾳ ὠνομασμένη· καὶ τοσοῦτόν γε τῆς θρησκείας αὐτοῖς περιῆν, ὥστε τοὺς προτέρους τοὺς μετὰ τοῦ ἱεροῦ χειρωθέντας παραιτήσασθαι τε τὸν Σόσσιον, ἐπεὶ ἡμέρα αὖθις ἡ τοῦ Κρόνου ἐνέστη, καὶ ἀνελθόντας ἐς αὐτὸ, πάντα μετὰ τῶν λοιπῶν τὰ νομιζόμενα ποιῆσαι. Ἐκείνους μὲν οὖν Ἡρώδῃ τινὶ ὁ Ἀντώνιος ἄρχειν ἐπέτρεψε, τὸν δὲ Ἀντίγονον ἐμαστίγωσε, σταυρῶ προσδήσας (ὃ μηδεὶς ἄλλος βασιλεὺς ὑπὸ τῶν Ῥωμαίων ἐπεπόνθει) καὶ μετὰ τοῦτο καὶ ἀπέσφαξεν. Ἐπὶ μὲν δὲ τοῦ Κλαυδίου τοῦ τε Νωρβάνου τοῦθ' οὕτως ἐγένετο.

LIII, 526. Τῷ δὲ Ἡρώδῃ Ζηνοδώρου τινὸς τετραρχίαν ἐπέτρεψε [Αὔγουστος].

LV, 27. Ὁ τε Ἡρώδης ὁ Παλαιστινὸς, αἰτίαν τινὰ ἀπὸ τῶν ἀδελφῶν λαβὼν, ὑπὸ τὰς Ἀλπεὶς ὑπερωρίσθη καὶ τὸ μέρος τῆς ἀρχῆς αὐτοῦ ἐδημοσιώθη.

LX, 6. Τοὺς τε Ἰουδαίους, πλεονάσαντας αὖθις ὥστε χαλεπῶς ἂν ἄνευ ταραχῆς ὑπὸ τοῦ ὄχλου σφῶν τῆς πόλεως εἰρχθῆναι, οὐκ ἐξήλασε μὲν [Κλαύδιος], τῷ δὲ δὴ πατρίῳ νόμῳ βίῃ χρωμένους ἐκέλευσε μὴ συναθροίζεσθαι.

suffered also much more themselves. For they were taken, the first of them fighting for the temple of their god, and afterwards the others also on Saturn's day which even then went by that name: and such was their excess of worship that the former persons who were taken with the temple asked permission from Sossius, and, when it was Saturn's day again, they went up into it and celebrated all the ceremonies with the rest of the people. Antony therefore entrusted the government of these to one Herod, but scourged Antigonus, and having bound him to a cross (a treatment which no king had ever before received from the Romans) he afterwards put him to death. These things happened thus in the time of Claudius and of Norbanus.

He [Augustus] gave to Herod the tetrarchy of Zenodorus.

And Herod of Palestine having suffered some accusation from his brother, was expatriated under the Alps and the portion of his government was confiscated.

He [Claudius] did not drive out the Jews, who again swarmed to such a degree that they could not be excluded from the city without trouble on account of their number, but he commanded them to follow their national mode of life and not meet together in crowds.



LX, 8. Τῷ γὰρ Ἀγρίππᾳ τῷ Παλαιστίνῳ, συμπράξαντί οἱ τὴν ἡγεμονείαν (ἔτυχε γὰρ ἐν τῇ Ῥώμῃ ὦν) τὴν τε ἀρχὴν προσεπηύξησε [Κλαύδιος] καὶ τιμὰς ὑπατικὰς ἔνειμε, τῷ δὲ ἀδελφῷ αὐτοῦ Ἡρώδῃ τό τε στρατηγικὸν ἀξίωμα καὶ δυναστείαν τινα ἔδωκε καὶ ἔς τε τὸ συνέδριον ἐσελθεῖν σφίσι καὶ χάριν οἱ Ἑλληνιστὶ γνῶναι ἐπέτρεψε.

LXVI, 4. Ὁ Τίτος τῷ τῶν Ἰουδαίων πολέμῳ προσταχθεὶς, ἐπεχείρησε μὲν αὐτοὺς λόγοις τισὶ καὶ ἐπαγγελίαις προσποιήσασθαι· μὴ πεισθεῖσι δὲ ἐπολέμει. Καὶ μάχαις μὲν πρώταις ἀγχώμαλα ἀγωνισάμενος, εἶτα κρατήσας, ἐπολιόρκει τὰ Ἱεροσόλυμα· ἦν δὲ τρία αὐτοῖς σὺν τῷ τοῦ νεῷ περιβόλῳ τείχη. Οἷ τε οὖν Ῥωμαῖοι χώματά τε πρὸς τὸ τείχος ἐχώννυσαν, καὶ μηχανήματα προσῆγον, τοὺς τε ἐπεκθέοντας ὁμόσε ἰόντες ἀνέσπελλον, καὶ τοὺς ἐπὶ τοῦ τείχους ὄντας σφενδόναις καὶ τοξεύμασιν ἀνεΐργον. Συχνοὺς γὰρ καὶ παρὰ βαρβάρων τινῶν βασιλέων πεμφθέντας εἶχον, καὶ οἱ Ἰουδαῖοι, πολλοὶ μὲν αὐτόθεν, πολλοὶ δὲ καὶ παρὰ τῶν ὁμοήθων, οὐχ ὅτι ἐκ τῆς αὐτῆς τῶν Ῥωμαίων ἀρχῆς, ἀλλὰ καὶ ἐκ τῶν πέραν Εὐφράτου προσβεβοηθηκότες, βέλη τε καὶ αὐτοὶ, καὶ λίθους, τοὺς μὲν ἐκ χειρὸς, τοὺς δὲ καὶ μηχαναῖς σφοδρότερον, ἅτε καὶ ἀφ' ὑψηλοῦ, ἔπεμπον. Καὶ ἐπεξιόντες, ἥ καιρὸς ἦν, νυκτός τε καὶ ἡμέρας, τὰς μηχανὰς ἐνεπίμπρασαν, συχνοὺς ἀπεκτείννυσαν, τὸν τε χοῦν ὑπορύσσοντες ὑπὸ τὸ τείχος ὑφεῖλκον, καὶ τοὺς κριοὺς τοὺς μὲν βρόχοις ἀνεῖλκον, τοὺς δὲ ἀρπάγαις ἀνέσ-

He [Claudius] both enlarged the territory of Agrippa of Palestine, who had aided him in obtaining the empire (for he happened to be at Rome), and gave him consular honours, and gave his brother Herod the rank of consul and some power and permitted them to come into the senate and give him thanks in the Greek language.

Titus, having been appointed to carry on the war against the Jews, endeavoured to gain them over by words and promises, but when he could not persuade them, he made war against them: and in the first battles he fought with them indecisively, but afterwards defeated them and laid siege to Jerusalem, which had three walls with the enceinte of the temple. The Romans then piled up a mound against the wall and brought up their engines, and engaging with those who sallied forth, drove them back and straitened those on the walls, with slings and arrows. For they had many men who had been sent from some barbarian kings, and the Jews, many from the place itself, and many also from those of kindred customs, not only out of the empire of the Romans itself, but also from those beyond the Euphrates, having brought aid themselves also, shot both darts and stones, some hand to hand, but others also more violently by machines, as being from high ground. And sallying forth, where there was an opportunity, both by night and by day, they burnt the machines, slew many men, and undermining the mound drew it beneath the wall, and drew up some of the

πων, ἑτέρων τὰς προσβολὰς σάνισι παχείαις, συμπεπηγμέναις τε καὶ αεσιδηρωμέναις, ἃς πρὸ τοῦ τείχους καθίεσαν, ἀπέστρεφον. Τὸ δὲ δὴ πλεῖστον οἱ Ῥωμαῖοι τῇ ἀνυδρίᾳ ἐκακοπάθουν, καὶ φαῦλον καὶ πόρρωθεν ὕδωρ ἐπαγόμενοι· οἱ δὲ Ἰουδαῖοι διὰ τῶν ὑπονόμων ἴσχυον. Ὁρωρυγμένους τε γὰρ αὐτοὺς ἔνδοθεν ὑπὸ τὰ τείχη μέχρι πόρρω τῆς χώρας εἶχον, καὶ δι' αὐτῶν διεξιόντες, τοῖς τε ὑδρευομένοις ἐπετίθεντο, καὶ τοὺς ἀποσκεδαννυμένους ἐλυμαίνοντο· οὓς ὁ Τίτος πάντας ἀπέφραξε. Κὰν τοῖς ἔργοις τούτοις πολλοὶ ἐτιτρώσκοντο ἐκατέρων, καὶ ἔθνησκον. Καὶ ὁ Τίτος αὐτὸς λίθῳ τὸν ἀριστερὸν ὤμον ἐπλήγη, καὶ ἀπ' αὐτοῦ τὴν χεῖρα ἀσθενεστέραν εἶχε. Χρόνῳ δ' οὖν ποτε τοῦ ἔξω περιβόλου οἱ Ῥωμαῖοι ἐπέβησαν. Ἐν μέσῳ δὲ τῶν δύο περιβόλων στρατοπεδευσάμενοι, πρὸς τὸ ἕτερον τεῖχος προσέβαλον. Οὐ μέντοι καὶ ὁμοία ἢ πρόσμιξις σφίσιν ἐγίνετο. Ἀναχωρήσαντες γὰρ ἐς ἐκεῖνο πάντες, ῥᾶον (ἅτε καὶ ἐκ βραχυτέρας τῆς τοῦ κύκλου περιβολῆς) ἡμύνοντο. Ὁ οὖν Τίτος κήρυγμα αὐθις, ἅδειαν αὐτοῖς δίδους, ἐποιήσατο. Ἐκεῖνοί τε οὖν καὶ ὥς ἐκαρτέρουν. Καὶ οἱ ἀλίσκομενοι, οἳ τε αὐτομολοῦντες σφῶν, τὸ ὕδωρ τῶν Ῥωμαίων λανθανόντως ἐφθειρον, καὶ τῶν ἀνθρώπων οὓς πού μόνους ἀπολάβοιεν, ἔσφαζον. Ὁ δὲ Τίτος οὐκέτ' οὐδένα αὐτῶν ἐδέχετο. Κὰν τούτῳ καὶ τῶν Ῥωμαίων τινὲς ἀδημονήσαντες, οἷα ἐν χρόνῳ πολιορκία, καὶ προφυποτοπήσαντες, ὅπερ ἐθρυλλεῖτο, ἀπόρθητον ὄντως τὴν πόλιν εἶναι, μετέστησαν· καὶ αὐτοὺς ἐκεῖνοι, καίπερ

battering rams with ropes, and dragged some with hooks, and turned aside the heads of others with thick planks, framed together and ironed, which they let down in front of the wall. But the Romans suffered most from want of water, bringing in bad water and from a great distance, but the Jews were strong by means of the mines. For they had them sunk under the walls from within to a great distance over the country, and going out through them, they both set upon the water carriers, and did harm to scattered parties. All these Titus fenced off; and in these works many men were wounded and died on both sides. Titus himself also was wounded in the left shoulder by a stone, and from this cause had his hand weak: But at length the Romans got possession of the outer enceinte, and encamping between the two, directed their attacks against the second wall. The engagement however between them was not the same as before; for all, having retired into it, more easily defended themselves, because the circuit of the wall was less. Titus then again made proclamation, offering them free pardon; but they even thus held out: and those who were taken and those of them who deserted, secretly corrupted the water of the Romans, and slew all the men that they could find alone. Titus then would no longer receive any of them. And at this time some of the Romans also, losing heart, as the siege was long, and suspecting what was talked about, that the city was really invincible, deserted: and they [the Jews]



σπανίζοντες τῆς τροφῆς, περιείπον, ἐς ἐπιδείξιν τοῦ καὶ αὐτοὶ αὐτομόλους ἔχειν. Διακοπέντος δὲ τοῦ τείχους μηχαναῖς, κατὰ μὲν τοῦτο οὐδ' ὥς ἐάλωσαν, ἀλλὰ καὶ πάνυ πολλοὺς ἐσβιαζομένους ἀπέκτειναν. Ἐμπρήσαντες δὲ τινα τῶν ἐγγὺς οἰκοδομημάτων, ὥς καὶ ἐκ τούτου τοὺς Ῥωμαίους περαιτέρω, κἂν τοῦ κύκλου κρατήσωσι, προελθεῖν κωλύσαντες, τό τε τείχος ἐλυμήναντο, καὶ τὸν περίβολον τὸν περὶ τὸ τεμένισμα, ἄκοντες συγκατέφλεξαν, καὶ ἀνεώχθη ἡ εἴσοδος ἡ ἐπὶ τὸν νεὼν τοῖς Ῥωμαίοις. Οὐ μὴν καὶ παραχρῆμα, διὰ τὸ δεισιδαιμονῆσαι, ἐσέδραμον. Ἀλλ' ὁψέ ποτε, τοῦ Τίτου σφᾶς καταναγκάσαντος, εἰσω προεχώρησαν. Καὶ αὐτοὺς οἱ Ἰουδαῖοι πολὺ προθυμότερον, ὥσπερ τι ἔρμαιον, τὸ πρὸς τε τῷ ναῷ, καὶ ὑπὲρ αὐτοῦ μαχόμενοι πεσεῖν, εὐρηκότες ἡμύνοντο. Ὁ μὲν δῆμος κάτω ἐν τῷ προνάῳ, οἱ δὲ βουλευταὶ ἐν τοῖς ἀναβασμοῖς, οἱ θ' ἱερεῖς ἐν αὐτῷ τῷ μεγάρῳ τεταγμένοι. Καὶ οὐ πτερ ὅν γε ἐνικῆθησαν, καίπερ ὀλίγοι πρὸς πολλῷ πλείους μαχόμενοι, πρὶν ὑποπρησθῆναί τι τοῦ νεώ. Τότε γὰρ ἐθελούσιοι, οἱ μὲν ξίφεσι σφᾶς τοῖς τῶν Ῥωμαίων περιέπειραν, οἱ δὲ ἀλλήλους ἐφόνεον, ἄλλοι ἑαυτοὺς κατεχρῶντο, οἱ δὲ ἐς τὸ πῦρ ἐσεπήδων. Καὶ ἐδόκει πᾶσι μὲν, μάλιστα δὲ ἐκείνοις, οὐχ ὅτι ὄλεθρος, ἀλλὰ καὶ νίκη καὶ σωτηρία, εὐδαιμονία τε εἶναι, ὅτι τῷ ναῷ συναπόλουντο. Ἐάλωσαν δ' οὖν καὶ ὥς ἄλλοι τε, καὶ ὁ Βαρπόρης. Καὶ μόνος γε οὗτος ἐν τοῖς ἐπινικίοις ἐκολάσθη.

although in want of food, treated them well, by way of boasting, that they also had deserters. But when the wall was broken through by the machines, they were not even thus taken, but slew very many also, who forced their way in. And having set fire to one of the neighbouring houses, that from thence they might prevent the Romans from advancing further, even if they should get possession of the wall, they both injured the wall, and unintentionally burnt the enceinte round the sacred precinct, and the entrance to the temple was opened to the Romans. They did not however immediately rush in, from superstition. But it was late before they advanced inwards, when Titus compelled them. And the Jews defended themselves more bravely than before, as if they found it some prop to their courage, that they were fighting near the temple, and in its cause. The common people were appointed below in the forecourt, the senators on the steps, and the priests in the house itself: and they were not beaten, though fighting few against many, before a part of the temple itself was burnt. For then of their own accord, some transfixed themselves on the swords of the Romans, and others slew one another, others slew themselves, and some leapt into the fire. It seemed to all, but especially to them, not to be death, but victory and safety, and happiness, that they perished with the temple. Even so however both others were taken prisoners and Barpores: and he alone was punished amid the rejoicings for



Οὕτω τὰ Ἱεροσόλυμα ἐν τῇ τοῦ Κρόνου ἡμέρᾳ, ἣν μάλιστα ἔτι καὶ νῦν σέβουσι, ἐξώλετο.

LXVII, 14. Ὅφ' ἥς [ἀθεότητος] καὶ ἄλλοι ἐς τὰ τῶν Ἰουδαίων ἥθη ἐξοκέλλοντες πολλοὶ κατεδικάσθησαν καὶ οἱ μὲν ἀπέθανον, οἱ δὲ τῶν γούν οὐσιῶν ἐστερήθησαν.

LXVIII, 1. Οὔτε ἀσεβείας οὔτ' Ἰουδαϊκοῦ βίου κατατιᾶσθαι πινὰς συνεχώρησε.

LXVIII, 32. Καὶ ἐν τούτῳ οἱ κατὰ Κυρήνην Ἰουδαῖοι, Ἀνδρείαν τινὰ προστησάμενοι σφῶν, τοὺς τε Ῥωμαίους καὶ τοὺς Ἕλληνας ἔφθειρον καὶ τὰς τε σάρκας αὐτῶν ἐσιτοῦντο καὶ τὰ ἔντερα ἀνεδοῦντο, τῷ τε αἵματι ἠλείφοντο καὶ τὰ ἀπολέμματα ἐνεδύοντο· πολλοὺς δὲ καὶ μέσους ὑπὸ κορυφῆς διέπριον, θηρίοις ἑτέροις ἐδίδοσαν καὶ μονομαχεῖν ἄλλους ἠνάγκαζον, ὥστε τὰς πάσας δύο καὶ εἴκοσι μυριάδας ἀπολέσθαι. Ἐν τε Αἰγύπτῳ πολλὰ ἐδρασαν ὅμοια καὶ ἐν τῇ Κύπρῳ, ἡγουμένου σφίσιν Ἀρτεμίωνος· καὶ ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι. Καὶ διὰ τούτ' οὐδὲν Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστιν, ἀλλὰ κὰν ἀνέμῳ τις βιασθεὶς εἰς τὴν νῆσον ἐμπέσῃ, θανατοῦται. Ἄλλ' Ἰουδαίους μὲν ἄλλοι τε καὶ Λούσιος ὑπὸ Τραϊανοῦ πεμφθεὶς κατεστρέψαντο.

LXIX, 11. Διὰ δὲ τῆς Ἰουδαίας μετὰ ταῦτα εἰς Αἴγυπτον παριὼν καὶ ἐνήγισε τῷ Πομπηίῳ.

LXIX, 12. Ἐς δὲ τὰ Ἱεροσόλυμα πόλιν αὐτοῦ ἀντὶ τῆς κατα-

the victory. Thus Jerusalem was taken on the day of Saturn, which they still now reverence the most.

For which [*atheism*] many others also going over to the customs of the Jews were condemned, and some of them died, but some were deprived of their property.

He [*Nerva*] allowed no one to be accused either of Atheism or of living like a Jew.

And in this interval the Jews in Cyrene, having set over them one Andreias, slew both the Romans and the Greeks and ate their flesh, and crowned themselves with their bowels, and anointed themselves with their blood, and clothed themselves in their skins. But they sawed many also through from their head, and gave others to wild beasts and compelled others to fight single combats, so that in all two and twenty myriads died. They did many such things also in Egypt and in Cyprus having Artemion for their leader, and there also four and twenty myriads perished. And on this account it is not allowed any Jew to land there but ever if he is cast upon the island by the force of the waves, he is put to death. The Jews were reduced both by other generals and by Lusius who was sent by Trajan.

But after this, proceeding through Judæa into Egypt he also sacrificed to Pompey.

But against Jerusalem, a city which he had founded in the place

σκαφείσης οἰκίσαντος, ἦν καὶ Αἰλίαν Καπιτωλίνην ὠνόμασε, καὶ ἐς τὸν τοῦ ναοῦ τοῦ θεοῦ τόπον ναὸν τῷ Διὶ ἕτερον ἀντεγείραντος, πόλεμος· οὔτε μικρὸς οὔτ' ὀλιγοχρόνιος ἐκινήθη. Ἰουδαῖοι γὰρ, δεινὸν τι ποιούμενοι τὸ ἀλλοφύλων τινὰς ἐς τὴν πόλιν σφῶν οἰκισθῆναι, καὶ τὸ ἱερὰ ἀλλότρια ἐν αὐτῇ ἰδρυσθῆναι, παρόντος μὲν ἔν τε τῇ Αἰγύπτῳ καὶ αὖθις ἐν τῇ Συρίᾳ τοῦ Ἀδριανοῦ, ἡσύχαζον, πλὴν καθ' ὅσον τὰ ὄπλα τὰ ἐπιταχθέντα σφίσιν ἦττον ἐπιτήδεια ἐξεπότηδες κατεσκεύασαν ὡς ἀποδοκιμασθεῖσιν αὐτοῖς ὑπ' ἐκείνων χρήσασθαι. Ἐπεὶ δὲ πόρρω ἐγένετο, φανερώς ἀπέστησαν καὶ παρατάξει μὲν φανερᾷ οὐκ ἐτολμων διακινδυνεύσαι πρὸς τοὺς Ῥωμαίους, τὰ δὲ τῆς χώρας ἐπικαιρα κατελάμβανον καὶ ὑπονόμοις καὶ τείχεσιν ἐκρατύνοντο, ὅπως ἀναφυγὰς τε, ὅποταν βιασθῶσιν, ἔχωσι, καὶ παρ' ἀλλήλοις ὑπὸ γῆν διαφοιτῶντες λανθάνωσι, διατιτράντες ἄνω τὰς ὑπογείους ὁδοὺς, ἵνα καὶ ἄνεμον καὶ φέγγος εἰσδέχονται. Καὶ τὸ μὲν πρῶτον ἐν οὐδενὶ αὐτοὺς λόγῳ οἱ Ῥωμαῖοι ἐποιοῦντο· ἐπεὶ δ' ἡ τε Ἰουδαία πᾶσα ἐκεκίνητο καὶ οἱ ἀπανταχοῦ γῆς Ἰουδαῖοι συνεταράττοντο καὶ συνήεσαν, καὶ πολλὰ κακὰ ἐς τοὺς Ῥωμαίους τὰ μὲν λάθρα τὰ δὲ καὶ φανερώς ἐνεδείκνυντο, πολλοὶ τε ἄλλοι καὶ τῶν ἀλλοφύλων ἐπιθυμίας κέρδους σφίσιν συνελαμβάνοντο καὶ πάσης, ὡς εἰπεῖν, κινουμένης ἐπὶ τούτῳ τῆς οἰκουμένης, τότε δὴ τότε τοὺς κρατίστους τῶν στρατηγῶν ὁ Ἀδριανὸς ἐπ' αὐτοὺς ἐπεμψεν, ὧν πρῶτος Ἰούλιος Σεβήρος ὑπῆρχεν, ἀπὸ Βρετανίας, ἧς ἦρχεν, ἐπὶ τοὺς Ἰουδαίους σταλεῖς· ὃς ἄντικρυς μὲν

of that which had been destroyed, and which he also called Ælia Capitolina, when also in the place of the temple of their god he built up another temple to Jupiter, a war was raised up, which was neither little nor of short duration. For the Jews, thinking it dreadful that any of foreign race should be settled in their city, and that foreign temples should be placed in it, remained quiet whilst Hadrian was in Egypt and again in Syria save that they intentionally furnished the arms that were commanded them less serviceable, so that they might use them themselves when rejected by them. But when he was at a distance, they revolted openly, and did not dare in open line to risk a battle against the Romans, but they seized the suitable points of the country, and strengthened them with mines and walls, that they might both use them as places of refuge when they were driven hard and escape notice as they went from one to another under the ground piercing subterranean ways upwards, that they might receive wind and light. And at first the Romans made them of no account but when both all Judæa was moved and the Jews everywhere in the world were troubled and came together, and did many evils some secretly and some publicly to the Romans, and many other foreigners also from desire of gain joined them and all the world, so to speak, was disturbed thereat, then indeed, then Hadrian sent his best generals against them, the first of whom was Julius Severus sent from Britain of which he was governor against

οὐδαμόθεν ἐτόλμησε τοῖς ἐναντίοις  
 συμβαλεῖν, τό τε πλῆθος καὶ τὴν  
 ἀπόγνωσιν αὐτῶν ὁρῶν· λαμβά-  
 νων δ' ὥς ἐκάστους πλήθει τῶν  
 στρατιωτῶν καὶ τῶν ὑπάρχων,  
 καὶ τροφῆς ἀπείργων καὶ κατα-  
 κλείων, ἐδυνήθη βραδύτερον μὲν,  
 ἀκινδυνώτερον δὲ κατατρίψαι καὶ  
 ἐκτρυχῶσαι καὶ ἐκκόψαι αὐτούς.  
 Ὀλίγοι δ' οὖν κομιδῇ περιεγέ-  
 νοντο· καὶ φρούρια μὲν αὐτῶν  
 πεντήκοντα τάγε ἀξιολογώτατα,  
 κῶμαι δὲ ἐννακόσiai καὶ ὀγδοή-  
 κοντα καὶ πέντε ὀνομαστάταται,  
 κατεστράφησαν· ἄνδρες δὲ οκτῶ  
 καὶ πεντήκοντα μυριάδες ἐσφάγη-  
 σαν ἐν τε ταῖς καταδρομαῖς καὶ  
 ταῖς μάχαις. Τῶν τε γὰρ λιμῶ  
 καὶ νόσῳ καὶ πυρὶ φθαρέντων τὸ  
 πλῆθος ἀνεξερεύνητον ἦν, ὥστε  
 πᾶσαν ὀλίγον δεῖν τὴν Ἰουδαίαν  
 ἐρημωθῆναι, καθάπερ που καὶ πρὸ  
 τοῦ πολέμου αὐτοῖς προεδείχθη.  
 Τὸ γὰρ μνημεῖον τοῦ Σολομῶντος  
 ὃν ἐν τοῖς σεβασμίοις οὗτοι ἄγου-  
 σιν, ἀπὸ ταυτομάτου διελύθη τε  
 καὶ συνέπεσε, καὶ λύκοι ὕαιναί τε  
 πολλαὶ ἐς τὰς πόλεις αὐτῶν ἐσέ-  
 πιπτον ὠρυόμενοι. Πολλοὶ μὲν-  
 τοι ἐν τῷ πολέμῳ τούτῳ καὶ τῶν  
 Ῥωμαίων ἀπώλοντο. Διὸ καὶ ὁ  
 Ἀδριανὸς γράφων πρὸς τὴν βου-  
 λὴν οὐκ ἐχρήσατο τῷ προοιμίῳ  
 τῷ συνήθει τοῖς αὐτοκράτορσι,  
 ὅτι, Εἰ αὐτοί τε καὶ οἱ παῖδες  
 ὑμῶν ὑγιαίνετε, εὖ ἂν ἔχοι· ἐγὼ  
 καὶ τὰ στρατεύματα ὑγιαίνομεν.  
 Τὸν δὲ Σεβῆρον ἐς Βιθυνίαν ἔπ-  
 εμψεν . . . . .

Ὁ μὲν οὖν τῶν Ἰουδαίων πό-  
 λεμος ἐς τοῦτο ἐτελεύτησε.

the Jews. He indeed never dared  
 to engage with the enemy openly  
 seeing their number and their des-  
 pair : but taking them severally by  
 the number of his soldiers and his  
 lieutenants and shutting them off  
 from provision and hemming them  
 in, he was able more slowly indeed  
 but with less danger to crush and  
 weary them out and cut them off.  
 Very few of them survived ; fifty of  
 their most considerable fortresses  
 and nine hundred and eighty five  
 good-sized villages were destroyed,  
 and fifty eight myriads of men were  
 slain in the skirmishes and the bat-  
 tles. For the number of those who  
 were destroyed by famine and dis-  
 ease and fire could not be found  
 out, so that there was a near miss  
 of Judæa being altogether depopu-  
 lated, as also was foretold to them  
 would happen before the war. For  
 the tomb of Solomon, which they  
 hold among their objects of vene-  
 ration, was broken and fell in of its  
 own accord, and wolves and many  
 hyænas entered into their cities  
 howling. Many however of the Ro-  
 mans also perished in this war.  
 Wherefore also Hadrian, writing to  
 the senate, did not use the preface  
 customary to the emperors, " If  
 yourselves and your children are  
 in health, well : I and the armies  
 are in health." But he sent Severus  
 into Bithynia . . . . .

The war of the Jews then thus  
 ended.



## MINUCIUS FELIX, A. D. 180—240.

The age of Minucius Felix has not been clearly ascertained: some say he lived as late as 240; others refer him to the reign of Marcus Aurelius. He was a Christian writer, author of a work called *Octavius*: and as such might have been omitted here; but, as Meier has quoted two passages in which the Jews are named, it seems best to retain them in this work also.

X. Judæorum sola et misera gentilitas unum et ipsi Deum, sed palam, sed templis aris victimis ceremonisque coluerunt; cujus adeo nulla vis nec potestas est, ut sit Romanis numinibus cum sua sibi natione captivus.

The miserable nation of the Jews alone worshiped one God, but openly, with temples, altars, victims, and ceremonies; whose force and power to such a degree is nothing at all, that he is captive to the Roman deities together with his nation.

XXII. Judæis nihil profuit, quod unum et ipsi Deum aris atque templis maxima superstitione coluerunt. Ignorantia laboris, si priorum aut oblitus aut inscius, posteriorum recordaris. Nam et ipsi Deum nostrum, idem enim omnium Deus est, quamdiu eum caste, innoxie, religioseque coluerunt, quamdiu praeceptis salubribus obtemperaverunt, de paucis innumeri facti, de egentibus divites, de servientibus reges, modici multos inermi armatos, dum fugiunt insequentes, Dei jussu et elementis adnitentibus obruerunt. Scripta eorum relege, vel si Romanis magis gaudes, ut transeamus veteres, Flavii Josephi vel Antonii Juliani de Judæis require; jam scies ne-

It was no advantage to the Jews that they worshiped one God with altars and temples with the greatest superstition. You fall through ignorance if, either forgetful or ignorant of former events, you remember later ones. For they also, as long as they chastely, innocently, and religiously worshiped one God, for the God of all is the same, as long as they obeyed his wholesome precepts, becoming numberless from having been few, rich from having been needy, kings from having been slaves, though few and unarmed, overwhelmed many who were armed, by the command of God and with the assistance of the elements. Read over their writings, or if you take more pleasure in those of the Romans, to pass over the more ancient ones, search in those of Flavius Josephus

quittia sua hanc eos meruisse fortunam, nec quidquam accidisse, quod non sit his, si in contumacia perseverarent, ante prædictum. Ita prius eos deseruisse comprehendes, quam esse desertos, nec, ut impie loqueris cum Deo suo captos, sed a Deo ut disciplinæ transfugas, deditos.

or of Antonius Julianus, about the Jews: and you will soon know that they have deserved this fate by their wickedness, and that nothing has happened, which had not been before predicted to them, if they should persevere in their obstinacy. Thus you will find that they deserted [God] before they were deserted [by him], and were not, as you impiously say, captured with their God, but were given up by God as deserters of discipline.

### PHILOSTRATUS, A. D. 210.

Philostratus was a Pythagorean philosopher of the age of Severus. He wrote, besides other works, a Life of Apollonius Tyaneus, full of marvelous tales, which were afterwards opposed by Hierocles to the miracles of the Gospel history. It furnishes one extract to be here noticed.

V. Ἐκεῖνοι [οἱ Ἰουδαῖοι] μὲν γὰρ πάλαι ἀφεστᾶσαν οὐ μόνον Ῥωμαίων, ἀλλὰ καὶ πάντων ἀνθρώπων. Οἱ γὰρ βίον ἄμικτον εὐρόντες, καὶ οἷς μήτε κοινὴ πρὸς ἀνθρώπους τράπεζα μήτε σπονδαὶ μήτε εὐχαὶ μήτε θυσίαι, πλέον ἀφεστᾶσιν ἡμῶν, ἢ Σοῦσα καὶ Βάκτρα καὶ ὑπὲρ ταῦτα Ἰνδοί.

For they [the Jews] long ago stood aloof not only from the Romans, but also from all mankind. For those who have desired an unsociable way of life and who have neither a common table nor treaties, nor prayers, nor sacrifices in common with the rest of men, are farther removed from us than Susa and Bactra, and moreover the Indians.

### IMPERIAL DECREES, A. D. 214—541.

The body of Roman laws, first published in the code of Theodosius, and afterwards in that of Justinian, contains some notices of the Jews, and of the position which they then held in the Roman empire.

*Cod. I, ix, 1. [A. D. 214].* Quod Cornelia Salvia Universitati Judæorum, qui in Antiochiensium civitate constituti sunt, legavit, peti non potest.

*Cod. Theodos. XVI, viii, 1. [A. D. 315].* Judæis et majoribus eorum et Patriarchis volumus intimari, quod si qui post hanc legem aliquem qui eorum feralem fugerit sectam et ad Dei cultum respexerit, saxis aut alio furoris genere, quod nunc fieri cognovimus, ausus fuerit adtemptare, mox flammis dedendus est, et cum omnibus suis participibus concremandus.

Si quis vero ex populo ad eorum nefariam sectam accesserit, et conciliabulis eorum se adplicaverit, cum ipsis pœnas meritas sustinebit.

*Cod. I, ix, 4. [A. D. 365.]* In synagogam Judaicæ legis velut hospitii merito irruentes milites jubeas emigrare : quos privatorum domus, non religiosarum loca habitationum merito convenit attingere.

*ix, 5. [A. D. 383]* Jussio, qua sibi Judaicæ legis homines blandiuntur, per quam eis curialium munerum dabatur immunitas, rescindatur.

*Cod. Theodos. XVI, viii, 9. [A. D. 393.]* Judæorum sectam nulla lege prohibitam satis constat. Undo graviter commovemur interdictos quibusdam locis eorum fuisse conventus. Sublimis igitur magnitudo tua hac jussione suscepta nimietatem eorum, qui sub Christianæ

That what Cornelia Salvia bequeathed to the community of Jews who are established in the city of Antioch, cannot be claimed.

We wish it to be intimated to the Jews and to their elders and patriarchs, that if any one after this law shall dare to assail any one who has fled away from their deadly sect and has looked back to the worship of God, with stones or other kind of madness, which we have heard is now done, he shall immediately be given over to the flames, and be burnt with all his accomplices.

But if any one of the people shall have gone over to their wicked sect, and attended their meetings, he shall bear due punishment with them.

Bid the soldiers, who rush into the synagogue of Jewish law as by right of hospitality, to withdraw : for the house of private persons most befits them and not places of religious habitation.

Let the ordinance by which men of the Jewish law flatter themselves, whereby immunity from the offices of the court was given to them, be rescinded.

It is clear enough that the sect of the Jews is forbidden by no law. Wherefore we are greatly troubled that their meetings have been forbidden in certain places. Your sublime greatness therefore, when you receive this ordinance, will restrain with due severity the excesses of those who under the



religionis nomine illicita quæque præsumunt et destruere synagogas, atque expoliare conantur, congrua severitate cohibebit.

viii, 12. [A. D. 397.] Excel-lens auctoritas tua Rectores conveniri, præcepta notatione cognoscant oportere a Judæis irruentes contumelias propul-sari, eorumque synagogas in quiete solita permanere.

viii, 14. [A. D. 400.] Super-stitionis indignæ est, ut archi-synagogi, sive presbyteri Ju-dæorum, vel quos ipsi apostolos vocant, qui ad exigendum aurum atque argentum a patri-archa certo tempore diriguntur, a singulis synagogis exactam summam atque susceptam ad eundem reportent. Qua de re omne quidquid considerata temporis ratione confidimus esse collectum, fideliter ad nostrum dirigatur ærarium. De cetero autem nihil prædicto decernimus esse mittendum. Noverint igitur populi Judæo-rum removisse nos deporta-tionis hujusmodi functionem. Quod si qui ab illo depopula-tore Judæorum ad hoc officium exactionis fuerint directi, judi-cibus offerantur ita, ut tanquam in legum nostrarum violatores sententia proferatur.

15, [A. D. 404.] Judæos et Samaritanos omni militia pri-vandos esse censemus.

19, [A. D. 409.] Cœlicolarum nomen inauditum quodammodo

name of the Christian religion pre-sume to do unlawful things, and endeavour to destroy and to rob the synagogues.

Your excellency's authority should give orders to warn governors that they should make themselves ac-quainted with the propriety of de-fending the Jews from insult, and that their synagogues should remain in quiet as usual.

It is an unworthy superstition, that the chiefs of the synagogue, or elders of the Jews, or those whom they call apostles, who are sent by the patriarch at a certain time to exact gold and silver, should bring back to the same the sum which they have exacted and received from each synagogue. Wherefore let all which we believe to have been collected, having regard to the time, be faith-fully carried into our treasury. But for the rest, we decree that nothing is to be sent. Let the people of the Jews therefore know that we have done away with the office of this sort of carrying. But if any persons have been sent by that spoiler of the Jews to this office of collec-tion, let them be brought before the judges in such sort, that sentence may be passed on them as against violators of our laws.

We enact that the Jews and the Samaritans are to be deprived of all military service.

The name of Cœlicolæ [hitherto] unheard of has somehow vindicated

novum crimen superstitionis vindicavit. Hi nisi intra anni terminos ad Dei cultum venerationemque Christianam conversi fuerint, his legibus, quibus præcipimus hæreticos adstringi, se quoque noverint adstringendos.

22. [A. D. 415.] Si Christianum vel cujuslibet sectæ hominem ingenuum servumve, Judaica nota fœdare temptaverit quisquam Judæorum, legum severitati subdatur.

*Cod. Theod. Nov. III.*, [A. D. 425.] In omne ævum sancimus: Neminem Judæum, neminem Samaritam, neutra lege constantem, ad honores et dignitates accedere, nulli administrationem patere civilis obsequiis nec defensoris fungi saltim officio. Nefas quippe credimus, ut supernæ majestati et Romanis legibus inimici, ultores etiam nostrarum legum surreptivæ jurisdictionis habeantur obtenti et acquisitæ dignitatis auctoritate muniti—judicandi vel pronuntiandi quod velint habeant potestatem. Illud etiam pari consideratione rationis arcentes, ne qua synagoga in novam fabricam surgat, fulciendi veteres permissa licentia, quæ ruinam præsentaneam minitantur.

*Iup. Leonis Const. LV.*, [A. D. 470.] Qui olim sceptris potiti sunt, de Hebræorum gente (quæ quondam quoad divino patrocínio foveretur, inclyta fuit, nunc autem ob contuma-

the new crime of superstition. Unless these within the limits of a year shall be converted to the service of God and Christian worship, let them know that they also will be restrained by the same laws as we order heretics to be restrained.

If any Jew shall endeavour to pollute with the Jewish mark a Christian or a man of any sect, free or slave, let him be subjected to the severity of the laws.

We ordain for ever that no Jew or Samaritan, constant in neither law, shall find his way to honours or dignities, and that the administration of civil service shall be open to none, nor even to discharge the duty of an advocate. For we think it wrong that those who are enemies to the heavenly majesty and to the Roman laws, should be employed as avengers of our laws of clandestine jurisdiction and be fortified by the authority of an acquired dignity—should have the power of judging or pronouncing what they please. This also we forbid on like consideration of reason that no new synagogue shall be erected, because of our licence granted to repair the old ones, which threaten present ruin.

Those who formerly held the sceptre, as touching the nation of the Hebrews, (which formerly, as long as it was nurtured by the divine favour, was of great reputation, but now, for its contumacy towards

ciam in Christum et Deum nostrum, in calamitatibus celebris est) diversas promulgarunt leges, quæ de ipsorum vitæ statu tractantes, jubent, ut sacras ipsi scripturas legant, et ne a suis ritibus arceantur: quinetiam cognationem suo instituto accommodent. Atque hæc quidem, qui olim (ut dixi) imperium obtinuerunt. Verum sacratissimus Princeps . . . . quod ipsos in novum secundum Christum hominem transformari debere persuasit, ut veterem deponerent, plene effecit, et quæcunque vetustatem saperent, circumcisionem, sabbatum, et si quid aliud est, cum illo simul exiit. Atqui quum tanto cum effectu a Judaica pertinacia ipsos deduxisset, non etiam prioribus legibus, quæ Judaico ritu vivere permittebant, silentium et vocationem alterius legis decreto imposuit. Quod igitur pater noster prætermisit, id nos adimplendum putantes, omni antiquiori, quæ de Hebræis statuit, legi silentium injungimus, et ne illi aliter, quam pura salutarisque Christianorum fides vult, vivere audeant jubemus.

Christ and our God, is celebrated in calamities) set forth various laws, which, treating of their state of life, order that they shall read the Holy Scriptures and not be deterred from practising their rites and moreover bring up their kindred according to their institutes. These things did those, who (as I said) held the imperial power. But that most religious prince, when he persuaded them that they ought to be transformed into a new man according to Christ, fully brought it to pass that they put off the old man, and together with that he also put away from them whatever things savoured of antiquity, circumcision, the sabbath, and whatever other thing there is. But though he had led them away so effectually from Jewish obstinacy, he did not also by the decree of another law impose silence and nullity on former laws, which permitted men to live in the Jewish manner. What therefore our father passed over, we trusting to fulfil enjoin that silence be imposed on every older law which enacts any thing about the Hebrews, and we command that those persons dare not to live otherwise than the pure and wholesome faith of the Christians directs.

*Nov. CXXIX, Præfat. [A. D. 541.]* Samaritas pridem atroces et elatos contra Christianos et in omnium velut novissimam superbiam excedentes plurimis quidem pœnis affliximus, una vero maxime, quod neque testamenta ipsi possunt conscribere, neque hi defuncti absque testamento, cognatis qui ab intestato vocantur, hereditatem

The Samaritans who long ago have been fierce and proud against the Christians and have gone to the last degree of pride, have received many punishments from us, but one in particular, that neither can they themselves make wills, nor can those who have died without a will, transmit an inheritance to kinsmen who are called by the intestate, unless it happens that those who are called



transmittere, nisi ad hereditatem ex utraque causa vocatos rectæ Christianorum fidei esse contingeret. Interdiximus autem eis, et legata dare et donationes scribere, aut aliquas omnino alienationes in suis ponere rebus, nisi forsan orthodoxa fide percipiens persona esset.

from either cause to the inheritance are of the right faith of the Christians. But we have forbidden them both to give legacies and to write bequests: or in any way to make any alienations of their property unless by chance the person receiving them were of orthodox faith.

### AMMIANUS MARCELLINUS, A. D. 379.

Ammianus Marcellinus lived in the latter part of the fourth century, and wrote a history of the Roman empire from the point at which Tacitus leaves off, down to his own time.

XIV. Has quoque regiones pari sorte Pompeius Judæis domitis, et Hierosolymis captis in provinciarum speciem rectori delata jurisdictione formavit.

Those countries also Pompey with equal success, when he had subdued the Jews and taken Jerusalem, reduced into the form of a province and gave the jurisdiction of them to a ruler.

XXII. Quum Palæstinam transiret [Julianus] Ægyptum petens, fœtentium Judæorum et tumultuantium sæpe tædio percitus, dolenter dicitur exclamasse: "O Marcomanni, O Quadæ, O Sarmatæ, tandem inquietiores inveni!"

When he [*Julian*] was crossing Palestine, on his way to Egypt, he often felt disgust for the stinking and seditious Jews, and is said to have exclaimed in sorrow, "O Marcomanni, O Quadæ, O Sarmatians, I have at last found a people more unquiet than you!"

### RUTILIUS NUMATIAN, A. D. 400.

Rutilius is the author of a poem, in which is described a journey made by him from Rome into Gaul his native country at the end of the fourth century. His animadversions on the Jews are very severe.

. . . . . Judæus agebat,  
 Humanis animal dissociabile  
 . . . . . cibis.  
 Reddimus obscænæ convicia  
    debita genti,  
 Quæ genitale caput propudiosa  
    metit;  
 Radix stultitiæ, cui frigida sab-  
    bata cordi.  
 Sed cor frigidius religione sua  
    est.  
 Septima quæque dies turpi  
    damnata veterno,  
 Tamquam lassati mollis imago  
 . . . . . dei.  
 Atque utinam nunquam Judæa  
    subacta fuisset  
 Pompeii bellis imperioque Titi!  
 Latius excisæ pestis contagia  
    serpunt,  
 Victoresque suos natio victa  
    premit.

. . . . . a Jew,  
 An animal averse to human flesh.  
 . . . . .  
 We give reproaches due to that foul  
    race,  
 Which shameful lops from its own  
    limbs a part.  
 That rod of folly, worshiping cold  
    sabbaths,  
 Whilst colder still their heart than  
    their religion.  
 Each seventh day is condemned to  
    shameful sloth,  
 Like the soft image of a wearied  
 . . . . . [God.  
 I would Judæa never had been con-  
    quer'd  
 By wars of Pompey and command  
    of Titus.  
 Deeper the cutting, deeper spreads  
    the venom.  
 And so that vanquish'd nation curbs  
    its victors.

### PROCOPIUS, A. D. 560.

Procopius was the most famous historian of the Byzantine empire and secretary to Belisarius. It is doubtful whether he was a Christian or not. In his books about the Persian, the Vandal, and the Gothic wars, occur the following notices of the Jews and the Christians.

De bell. Persico, I, 19. *Tὰ  
 Παλαιστίνης ὄρια πρὸς ἀνίσ-  
 χοντα ἥλιον ἐς θάλασσαν τὴν  
 ἐρυθρὰν καλουμένην διώκονται.  
 Αὕτη δὲ ἡ θάλασσα ἐξ Ἰνδῶν  
 ἀρχομένη, ἐνταῦθα τελευτᾷ τῆς  
 Ῥωμαίων ἀρχῆς. . . . . "Ἡ  
 τε γῆ αὕτη τῷ ἐσπλέοντι ἐκατε-  
 ρωθεν ὁρατὴ γίνεται, μέχρι ἐς  
 τὴν Ἰωτάβην καλουμένην νῆσον,  
 Αἰλᾶ πόλεως σταδίου οὐχ*

The frontiers of Palestine towards  
 the rising sun extend to what is  
 called the Red Sea. This sea,  
 beginning from the Indians, is the  
 end of the empire of the Romans in  
 that quarter . . . . . And this  
 land is visible on both sides to a  
 person sailing it, as far as the island  
 called Iotabe, extending no less  
 than a thousand stadia from the city  
 of Ailas. There the Hebrews lived

ἦσσαν ἢ χιλίους διέχουσιν.  
 "Ενθα Ἐβραῖοι αὐτόνομοι μὲν  
 ἐκ παλαιοῦ ᾤκηντο, ἐπὶ τούτου  
 δὲ Ἰουστινιανοῦ βασιλεύοντος,  
 κατήκοοι Ῥωμαίων γεγέννηται.

20. Ὑπὸ τοὺς χρόνους τοῦ  
 πολέμου τοῦδε Ἑλλισθεαῖος, ὁ  
 τῶν Αἰθιόπων βασιλεὺς, Χρισ-  
 τιανὸς τε ὢν, καὶ δόξης τῆσδε  
 ὡς μάλιστα ἐπιμελούμενος,  
 ἐπειδὴ Ὀμηριτῶν τῶν τοῦ ἀντι-  
 πέρας ἡπείρου, ἔγνω πολλοὺς  
 μὲν Ἰουδαίους ὄντας, πολλοὺς  
 δὲ δόξαν τὴν παλαιὰν σέβοντας  
 (ἣν δὲ καλοῦσιν Ἑλληνικὴν οἱ  
 νῦν ἄνθρωποι) ἐπιβολῇ μέτρον  
 οὐκ ἐχούσῃ ἐς τοὺς ἐκείνη Χρισ-  
 τιανούς χρῆσθαι· στόλον τε  
 νηῶν καὶ στράτευμα ἀγείρας,  
 ἐπ' αὐτοὺς ἦλθε. Καὶ μάχῃ  
 νικήσας, τὸν τε βασιλέα, καὶ  
 τῶν Ὀμηριτῶν πολλοὺς ἐκ-  
 τεινεν.

II, 12. Ὑπὸ δὲ τὸν χρόνον  
 ἐκεῖνον Ἰησοῦς ὁ τοῦ θεοῦ παῖς  
 ἐν σώματι ὢν, τοῖς ἐν Παλαισ-  
 τίνῃ ἀνθρώποις ὠμίλει. Τῷ τε  
 μηδὲν τὸ παράπαν ἁμαρτεῖν  
 πώποτε, ἀλλὰ καὶ τὰ ἀμήχανα  
 ἐξεργάζεσθαι διαφανῶς ἐνδεικνύ-  
 μενος, ὅτι δὲ τοῦ θεοῦ παῖς ὡς  
 ἀληθῶς εἶη· (νεκρούς τε γὰρ  
 καλῶν ἐξανίστη ὥσπερ ἐξ ὕπνου,  
 καὶ πηροῖς τοὺς ὀφθαλμοὺς οὕτω  
 τεχθεῖσιν ἀνέφγε, σώματός τε  
 ὅλου λεύκας ἐκάθηρε, καὶ ποδῶν  
 πήρωσιν ἔλυσε, καὶ ὅσα ἄλλα  
 ἰατροῖς πάθη ἀνέλατα ὀνομασμένα  
 ἐστὶ·) ταῦτα ἀπαγγελλόντων  
 Αὐγαρος τῶν ἐκ Παλαιστίνης  
 ἐς τὴν Ἐδεσαν ἐπιχωριαζόντων,  
 ἀκούσας· ἐθάρσυσέ τε, καὶ  
 γράμματα πρὸς τὸν Ἰησοῦν  
 γράψας ἐδεῖτο αὐτοῦ, ἀπαλλάσ-

independent from ancient times,  
 but in the reign of the present emp-  
 eror, Justinian, they became subjects  
 of the Romans.

About the time of this war  
 Hellistheæus king of the Ethio-  
 pians, both being a Christian and  
 having much care of this doctrine,  
 seeing that, of the Homeritæ on the  
 main land opposite, some were Jews  
 and many revered the ancient  
 opinion (which indeed men now  
 call the Grecian) began to make an  
 immoderate attack on the Christians  
 in that part; and having collected a  
 fleet of ships and an army, went  
 against them, and having conquered  
 them in battle, slew both the king  
 and many of the Homeritæ.

About this time Jesus the son of  
 God in the flesh, conversed with  
 the men of Palestine, and shewing  
 clearly, both by never sinning, and  
 also by doing things impossible,  
 that he was truly the son of God—  
 for he raised the dead by calling  
 them, as if from sleep, and opened  
 the eyes of the blind that had been  
 born so, and cleansed the leprosies  
 of the whole body, and healed the  
 maiming of feet, and whatever other  
 sufferings are named incurable by  
 physicians. Augarus hearing these  
 things from the report of those who  
 came from Palestine to Edesa, both  
 took courage, and writing letters to  
 Jesus, asked him to come away  
 from Judæa and the unreasonable  
 men there, and to live for the future  
 with him. When Christ knew of



σεσθαι μὲν τῆς Ἰουδαίας, καὶ τῶν ἐνταῦθα ἀγνωμόνων ἀνθρώπων, αὐτῷ δὲ τὸ λοιπὸν ξυμβιοτεύειν. Ἐπεὶ ταῦτα ὁ Χριστὸς ἀπενεχθέντα εἶδεν· ἀντέγραψεν πρὸς τὸν Αὔγαρον· Ὡς μὲν οὐκ ἀφίξεται, ἀντικρυς ἀπονεύων, τὴν δὲ ὑγίειαν τῷ γράμματι ὑποσχόμενος. Φασὶ δὲ καὶ τοῦτο αὐτὸν ἐπειπεῖν, ὥς οὐδὲ ἡ πόλις ποτὲ βαρβάροις ἀλώσιμος ἔσται. Τοῦτο τῆς ἐπιστολῆς τὸ ἀκροτελεύτιον, οἱ μὲν ἐκείνου τοῦ χρόνου τὴν ἱστορίαν ξυγγράψαντες, οὐδαμῇ ἔγνωσαν· οὐ γὰρ οὖν οὐδέπῃ αὐτοῦ ἐπεμνήσθησαν.

Ἐδεσηνοὶ δὲ αὐτὸ ξὺν τῇ ἐπιστολῇ εὐρέσθαι φασίν· ὥστε ἀμέλει καὶ ἀνάγραφτον οὕτω τὴν ἐπιστολὴν ἀντ' ἄλλου τοῦ φυλακτηρίου ἐν ταῖς τῆς πόλεως πεποίηται πύλαις. Γέγονε μὲν οὖν ὑπὸ Μήδοις χρόνῳ τινὶ ὕστερον οὐχ ἀλοῦσα μέντοι, ἀλλὰ τρόπῳ τοιῷδε. Ἐπειδὴ τὸ γράμμα τοῦ Χριστοῦ Αὔγαρος ἔλαβε, κακῶν μὲν ὀλίγῳ ὕστερον ἀπαθὴς γέγονε· συχνὸν δὲ τῇ ὑγείᾳ ἐπιβιοῦς χρόνον, ἐτελεύτησεν. Ὅστις δὲ διεδέξατο τὴν βασιλείαν τῶν αὐτοῦ παίδων, ἀνοσιώτατος γεγονὼς ἀπάντων ἀνθρώπων, ἅλλα τε πολλὰ ἐς τοὺς ἀρχομένους ἐξήμαρτε, καὶ τὴν ἐκ Ῥωμαίων δεδιὼς τίσιν, προσεχώρησεν ἐκουσίως Πέρσαις. Χρόνῳ δὲ πολλῷ Ἐδεσηνοὶ ὕστερον ἀνελόντες τῶν βαρβάρων τοὺς σφίσιν ἐνδημούντας φρουροὺς, ἐνέδοσαν Ῥωμαίοις τὴν πόλιν. Τεκμαιρόμενος οἷς ἐν τοῖς κατ' ἐμὲ χρόνοις γέγονε ἅπερ ἐν τοῖς καθήκουσι λόγοις δηλώσω· καὶ μοί

this message, he wrote back to Augarus, that he would not come, declining plainly, but promising salvation in writing. And they say that he said moreover this also, that his city should never be liable to be

taken by the barbarians. Those who have written the history of that time, knew nothing about this end of the letter: for they have made no mention of it any where.

But the men of Edesa say they found it with the letter; so that they had the letter so written up instead of any other protection on the gates of the city.

In time however it fell under the power of the Medes, not having been taken, but in some such manner as this. When Augarus received Christ's letter, for some short time after, he was free from misfortunes, and having lived some time in health he died. But whichever of his children received the kingdom, was the most unholy of men, and both committed many offences against his subjects, and fearing punishment from the Romans, went over of his own accord to the Persians. But a long time afterwards the people of Edesa cutting off the garrison of the barbarians that was residing among them, gave up the city to the Romans. If I may conjecture by the events which happened in my own times which I will state in the proper place; I fancied that, even

ποτε ἔννοια γέγονεν, ὥς εἰ μὴ ταῦτα, ἅπερ ἐρρέθη, ὁ Χριστὸς ἔγραψεν, ἀλλ' ὅτι ἐς τοῦτο δόξης ἄνθρωποι ἦλθον, φυλάξαι διὰ τοῦτο ἀνάλωτον ἐθέλει τὴν πόλιν, ὥς μήποτε αὐτοῖς πλάνης τινὰ σκῆψιν διδοίη. Ταῦτα μὲν οὖν, ὅπη τῷ θεῷ φίλον, ταύτῃ ἐχέτω τε καὶ λεγέσθω.

II, 20. Γνώμην δὲ εἶχεν [Χοσρόης] εὐθὺ Παλαιστίνης ἄγειν τὸ στράτευμα· ὅπως τά τε ἄλλα, καὶ τὰ ἐν Ἱεροσολύμοις κειμήλια, πάντα ληίσηται. Χώραν γὰρ ταύτην ἀγαθὴν τε διαφερόντως, καὶ πολυχρύσων οἰκητόρων εἶναι, ἀκοῇ εἶχεν.

De bello Vandal. II, 9. Ἐν τοῖς καὶ τὰ Ἰουδαίων κειμήλια ἦν, ἅπερ Οὐεσπασιανοῦ Τίτος μετὰ τὴν τῶν Ἱεροσολύμων ἄλωσιν ἐς Ῥώμην ξὺν ἑτέροις τισὶν ἦνεγκε. Καὶ αὐτὰ τῶν τῶν Ἰουδαίων ἰδὼν, καὶ παραστὰς τῶν βασιλέως γνωρίμων τινί· Ταῦτα, ἔφη, τὰ χρήματα ἐς τὸ ἐν Βυζαντίῳ παλάτιον ἐσκομίζεσθαι, ἀξύμφορον οἶομαι εἶναι. Οὐ γὰρ οἷόν τε αὐτὰ ἐτέρωθι εἶναι, ἢ ἐν τῷ χώρῳ, οὗ δὴ Σολομὼν αὐτὰ πρότερον, ὁ τῶν Ἰουδαίων βασιλεὺς, ἔθετο. Διὰ ταῦτα γὰρ καὶ Γιζέριχος τὰ Ῥωμαίων βασιλεία εἶλε, καὶ νυν τὰ Βανδίων ὁ Ῥωμαίων στρατός. Ταῦτα ἐπεὶ ἀνενεχθέντα βασιλεὺς ἤκουσεν, ἔδεισέ τε, καὶ ξύμπαντα κατὰ τάχος ἐς τῶν Χριστιανῶν τὰ ἐν Ἱεροσολύμοις ἱερὰ ἔπεμψεν.

if Christ did not write these things which have been related, yet because men came to this opinion, he wished on this account to preserve his city untaken, that he might never give to them any excuse of wandering. These things then, having said thus much about them, I leave to God.

Chosroes had the intention to lead his army strait towards Palestine, that he might plunder all the other things and the treasures in Jerusalem: for he had heard that this country was fertile and full of wealthy inhabitants.

Among these were also the treasures of the Jews which Titus son of Vespasian after the taking of Jerusalem carried with some other things to Rome. And one of the Jews, when he saw them as he stood near some one of the friends of the emperor, said: "I think that it will be inexpedient to carry these things to the palace at Byzantium: for it is not possible to put them any where else than in the place where Solomon the king of the Jews put them. For it was through these that Genseric took the royal palace of the Romans, and that the Roman army has now taken that of the Vandals." When the emperor heard the report of this, he was afraid, and quickly sent the sacred things in Jerusalem to the Christians.

10. Ἐπειδὴ Ἑβραῖοι ἐξ Αἰγύπτου ἀνεχώρησαν, καὶ ἀγχι τῶν Παλαιστίνης ὀρίων ἐγένον.

When the Hebrews retreated out of Egypt, and were near the mountains of Palestine, Moses, a wise

το· Μωσῆς μὲν σοφὸς ἀνὴρ, δὲ αὐτὸς τῆς ὁδοῦ ἡγήσατο, θνήσκει. Διαδέχεται δὲ τὴν ἡγεμονίαν Ἰησοῦς, ὁ τοῦ Ναυῆ παῖς. Ὃς ἔς τε τὴν Παλαιστίνην τὸν λεὼν τοῦτον εἰσήγαγε· καὶ ἀρετὴν ἐν τῷ πολέμῳ κρείσσω ἢ κατὰ ἀνθρώπου φύσιν ἐπιδειξάμενος, τὴν χώραν ἔσχε.

man, who was the leader of the march, dies, and Joshua the son of Naué, succeeds to the leadership. He led this people into Palestine, and having shewn in the war virtue above the standard of human nature possessed the country.

De bello Gotth. I, 9. Θεοδότος καὶ πρότερον μὲν οὐκ ἀτελεστος ἦν τῶν τι προλέγειν ἐπαγγελλομένων τὰς πίστεις ποιεῖσθαι· τότε δὲ τοῖς παροῦσιν ἀπορούμενος, ὃ δὴ μάλιστα τοὺς ἀνθρώπους ἐς μαντείας ὁρμᾶν εἴωθε, τῶν τινος Ἑβραίων, δόξαν ἐπὶ τούτῳ πολλὴν ἔχοντος, ἐπυνθάνετο, ὁποῖόν ποτε τῷ πολέμῳ τῷδε τὸ πέρας ἔσται; ὃ δὲ αὐτῷ ἐπήγγειλε χόλρων δεκάδας τρεῖς καθέλξαντι ἐν οἰκίσκοις τρισὶ, καὶ ὄνομα ποιησαμένῳ δεκάδι ἐκάστη, Γότθων τε καὶ τῶν Ῥωμαίων, καὶ τῶν βασιλέως στρατιωτῶν, ἡμέρας ῥητὰς ἡσυχῇ μένειν.

Theodotus before also was not without experience in creating for himself assurance from those who professed to foretell future events. And then, being perplexed at the existing state of things, (which most of all is wont to drive men to consult oracles) he enquired of one of the Hebrews, who had much reputation in this way, what would be the end of the war. But he told him, when he had shut up three decads of pigs in three pens, and given to each decad the name, Goths, and Romans and soldiers of the emperor, to remain quiet a certain number of days.

### SUIDAS, A. D. 975 ?

Of this Greek lexicographer nothing whatever is known: his name is prefixed in all the manuscripts containing the lexicon which bears his name.

[Sub voce Ἀβραάμ.] Ἀβραάμ ὁ πρῶτος ἐν πατριάρχαις· εἰς οὗ ἀπεσεμνύετο δῆμος ὁ τῶν Ἑβραίων τὸ πρότερον πρὶν ἢ θεοῦ ἀποσκιρτῆσαι καὶ γενέσθαι τούτου ἀλλότριον, καὶ τὸ τοῦ μονογενοῦς αὐτοῦ υἱοῦ αἷμα ἐφ'

Abraham, the first among the patriarchs: in whom the people of the Hebrews was exalted, before they strayed away from God and became estranged from him, and drew upon themselves the blood of his only begotten Son. He came



ἐαυτοὺς ἐπισπάσασθαι. Οὗτος ἐκ μὲν τῆς Χαλδαίων γῆς ὑπῆρχεν ὁρμώμενος, τῶν περὶ τὰ μετέωρα καὶ τοὺς ἀστέρας τὸν βίον ὅλον καταναλίσκωντων. Ἀσκηθεὶς οὖν κατὰ τὸν πατριον νόμον τὰς τῶν ἐπουρανίων ἀστέρων κινήσεις, καὶ στοχασάμενος ὡς οὐκ ἐν τούτοις ἴσταται τὸ μεγαλουργὸν τῆς φαινομένης ταυτησὶ κτίσεως, ἀλλ' ἔχει τινὰ τὸν δημιουργὸν καὶ κινοῦντα καὶ διευθύνοντα τὴν ἐναρμόνιον τῶν ἀστέρων πορείαν, καὶ τοῦ κόσμου παντὸς τὴν κατάστασιν. Καὶ διὰ τοῦ μεγέθους καὶ τῆς καλλονῆς τῶν κτισμάτων τὸν γενεσιουργὸν αὐτῶν, ὡς ἐνῆν, θεωρήσας, οὐκ ἔστη μέχρι τούτων, οὐδὲ τὴν ἔφεσιν εἰς ταῦτα κατεδαπάνησεν. Ἀλλὰ τῶν οὐρανίων ἀψίδων ὑπεραρθεὶς, καὶ πᾶσαν διαβὰς τὴν νοητὴν τε καὶ ὑπερκόσμιον σύμπληξιν, οὐκ ἀπέστη τοῦ ζητουμένου, ἕως οὗ ὁ ποθούμενος ἐαυτὸν αὐτῷ ἐφάνερωσε, τύποις τε καὶ μορφώμασιν, καὶ οἷς ἐαυτὸν ἐμφανίζει ὁ ἀφανὴς καὶ ἀόρατος. Καὶ μετανάστην αὐτὸν ἐκ τῆς πατρίδος λαβὼν, ἐπὶ τὴν Χανανίτιν κατέστησε, τὸν ἐννενηκοστὸν που καὶ ἑνατον ἤδη χρόνον παρέλκοντα. Καὶ ἄπαιδα μέχρι τότε τυγχάνοντα, γεννήτορα τοῦ θαυμασίου καὶ μάκαρος κατέστησεν Ἰσαάκ, ἔν' ἔχοι μονογενῆ υἱὸν καὶ πρωτότοκον, τοῦ μονογενοῦς καὶ πρωτοτόκου μυστικὴν εἰκόνα προδιαγράφοντα· τοῦτο γέρας αὐτῷ κατ' ἐξαίρετον χαρισάμενος, τὸ δοῦλον καὶ φίλον καὶ πατέρα χρηματίσαι τοῦ μονογενοῦς υἱοῦ κατὰ σάρκα, τοῦ τὸν κόσμον ὅλον δημιουργήσαντος. Οὗτος εὗρεν ἱερὰ γράμματα, καὶ γλῶσ-

forth out of the land of the Chaldeans, having been occupied all his life with the heavenly bodies and stars. Having therefore, according to the custom of his country, learnt the movements of the stars of heaven and conjecturing that the grandeur of this visible creation does not consist in those things, but has some creator that moves and regulates the harmonious progress of the stars, and the constitution of all the world. And as he contemplated through the size and beauty of created things the author of their being, as he might, he did not stop at those, nor did he lavish his desires upon these, but rising above the vault of heaven, and traversing all the intelligible structure of things above the earth he did not desist from what he sought until he whom he sought revealed himself to him both in types and forms, and in the modes by which the secret and unseen Being manifests himself. And taking him away as an alien from his country he settled him in the land of Canaan when he was already in his ninety ninth year. And though childless up to that time, he made him father of the wonderful and blessed Isaac, that he might have an only begotten and first-born son, marking out before-hand the mysterious image of his only begotten and first-born son, bestowing upon him this especial gift, to act as the servant and the friend and the father of his only-begotten Son according to the flesh, who created the whole world. He it was who found out the sacred letters, and invented the language, of which the children of the Hebrews are in possession, as being his disciples and descendants.

σαν ἐμνηχανήσατο, ἥς Ἑβραίων παῖδες ἐν ἐπιστήμῃ ἐτύγγανον, ὡς ὄντες τούτου μαθηταὶ καὶ ἀπόγονοι. Ἐκ τούτου καὶ τὰ Ἑλλήνων γράμματα τὰς ἀφορμὰς ἔλαβε, καὶ ἄλλως ἑαυτοὺς διαπαιίζοντες ἀναγράφουσιν Ἕλληνες. Καὶ τούτου μαρτύριον ἡ τοῦ Ἀλφα φωνὴ τοῦ πρώτου στοιχείου καὶ ἄρχοντος, ἀπὸ τοῦ Ἀλεφ Ἑβραίου λαβόντος τὴν ἐπὶ κλήσιν τοῦ μακαρίου καὶ πρώτου καὶ ἀθανάτου ὀνόματος. Ἐκ τούτου καὶ τὰ ὀνείρων βιβλία ἐσφτερίσαντο Ἕλληνες. Καὶ μάρτυς Ἰωσήφ ὁ πανθαύμαστος, ὁ τούτου ἀπόγονος, ὁ τοῦ Φαραὼ τὰ ἐνύπνια ὡς ἔμελλον ἀποβήσεσθαι διηγούμενος. Τοῦτό μοι καὶ Φίλων, ἐξ Ἑβραίων φιλόσοφος, ἐν τῷ τοῦ Πόλιτικοῦ Βίῳ συνεπιμαρτυρῆσεται—Φίλων, περὶ οὗ ἐρρέθη Φίλων πλατωνίζει, καὶ Πλάτων φιλωνίζει.

“Ὅτι ἤρξατο ἡ εἰδωλολατρεία ἀπὸ Σερούχ ἕως τῶν χρόνων Θάρα τοῦ πατρὸς Ἀβραάμ. Ὅς Ἀβραάμ ὑπάρχων ἐτῶν ιδ', καὶ θεογνωσίας ἀξιωθείς, ἐνουθέτει τὸν πατέρα αὐτοῦ, λέγων· τί πλανᾷς τοὺς ἀνθρώπους διὰ κέρδος ἐπιζήμιον (τούτέστι, τὰ εἰδωλα) ; οὐκ ἔστιν ἄλλος θεός, εἰ μὴ ὁ ἐν τοῖς οὐρανοῖς, ὁ καὶ πάντα τὸν κόσμον δημιουργήσας. Ὁρῶν γὰρ τοὺς ἀνθρώπους κτισματολατροῦντας, διήρχετο διαπονούμενος, καὶ τὸν ὄντως ὄντα θεὸν ἐκζητῶν ἐκ φιλοθέου καρδίας. Ὁρῶν δὲ τὸν οὐρανὸν ποτὲ μὲν λαμπρὸν, ποτὲ δὲ σκοτεινὸν, ἔλεγεν, ἐν ἑαυτῷ, Οὐκ ἔστιν οὗτος θεός. Ὁμοίως καὶ τὸν ἥλιον, καὶ τὴν σελήνην, τὸν

From him also the letters of the Greeks took their origin, though the Greeks mocking themselves describe it differently. And a proof of this is the sound of *alpha* the first letter and the beginning of the alphabet, and which takes from the Hebrew *aleph* its name of the blessed and first and immortal name. From him also, the Greeks appropriated their books of dreams. A witness also is the admirable Joseph his descendant, who declared how the dreams of Pharaoh were about to turn out. This also is witnessed by Philo, a philosopher of the Hebrews, in his life of the Political man—Philo, of whom it was said Philo Platonizes, and Plato Philonizes.

For idolatry began from Seruch till the times of Terah the father of Abraham. Which Abraham, being fourteen years old and being judged worthy to know God, admonished his father saying, “Why dost thou lead men astray on account of hurtful gain (that is the, idols) ? there is no other God, except him who is in the heavens who also made all the world.” For seeing that men worshiped creatures, he continued toiling on, and seeking God with pious heart. And seeing the heaven at one time bright, at another dark, he said in himself, “This is not God.” And in like manner the sun and the moon, seeing that the one is hidden and dark, and the other wanes and comes to nothing, he said, “Neither

μὲν ἀποκρυπτόμενον καὶ ἀμαυρούμενον· τὴν δὲ φθίνουσαν καὶ ἀπολήγουσαν, ἔφησεν, οὐδ' Οὗτοι εἰσὶ θεοί. Καὶ μέντοι καὶ τὴν τῶν ἀστέρων κίνησιν, ἐκ τοῦ πατρὸς γὰρ ἐπαιδεύετο τὴν ἀστρονομίαν, ἀπορῶν ἐδυσχέraitεν.

Ἦφθη δὲ αὐτῷ θεὸς, καὶ λέγει αὐτῷ· ἔξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου. Καὶ λαβὼν τὰ εἰδῶλα τοῦ πατρὸς, καὶ τὰ μὲν κλάσας, τὰ δὲ ἐμπυρίσας, ἀνεχώρησε μετὰ τοῦ πατρὸς ἐκ γῆς Χαλδαίων· καὶ ἐλθόντων εἰς Χαρρὰν, ἐτελεύτησεν ὁ πατὴρ αὐτοῦ. Καὶ ἐξελθὼν ἐκεῖθεν ἐν λόγῳ Κυρίου ἦλθε σὺν τῇ γυναικὶ Σάρρᾳ, καὶ τῷ ἀνεψιῷ Ἀὼτ, μετὰ πάσης αὐτῶν τῆς ἀποσκευῆς εἰς τὴν ὀφειλομένην γῆν Χαναὰν, ἣν οἱ Χαναναῖοι, τυραννικῶς ἀφελόμενοι, ᾤκησαν. Λιμοῦ δὲ γενομένου καταλιπὼν τὴν Χαναανίων γῆν εἰς Αἴγυπτον ἀπῆει, οὗ καὶ γυναῖκα Σάρρᾳν Ἀβιμέλεχ ἤρπασεν ὁ βασιλεὺς. Τοῦτον ὁ θεὸς ἐκδειματώσας, καὶ πάρεσιν τῶν μελῶν ἐπάξας, Ἀπόδος, ἔφη, τῷ ἀνθρώπῳ τὴν γυναῖκα, ὅτι προφήτης ἐστὶ, καὶ προσεύξεται περὶ σοῦ, καὶ ζήσεις. Εἰ δὲ μὴ ἀποδῷς, γινώθι ὅτι ἀποθανῇ σὺ καὶ τὰ σὰ πάντα. Καὶ οὕτως ἀπολαβὼν τὴν γυναῖκα ἀμίαντον, καὶ προσευξάμενος, ἰαθῆναι ἐποίησε τῆς παρέσεως τὸν Ἀβιμέλεχ καὶ τὸν οἶκον αὐτοῦ. Καὶ ἔκτοτε τιμῶν αὐτὸν ὁ βασιλεὺς καὶ προσέχων ἦν τοῖς ὑπ' αὐτοῦ λεγομένοις. Διδάσκαλος οὖν ὁ Ἀβραὰμ εὐσεβείας καὶ πολυπειρείας Αἰγυπτίοις ἐγένετο.

Ὁ αὐτὸς Ἀβραὰμ ἐπιστρέφων ἐκ τοῦ πολέμου τῆς εὐλογίας τοῦ Μελχισεδέκ κατηξίω-

are these Gods." And moreover respecting the movement of the stars,—for he had learnt astronomy from his father—he was vexatiously in doubt.

But God appeared to him, and said to him, "Go forth from thy country and from thy kindred." And when he had taken the idols of his father, and broken some and burnt the others, he went forth with his father out of the land of the Chaldæans, and, when they came to Haran, his father died. And going out from thence in the word of the Lord he came with his wife Sarah, and his kinsman Lot with all their stuff into the land of Canaan which was due unto them, which the Canaanites having oppressively taken from them had occupied. But a famine having taken place, he left the land of Canaan and went into Egypt, where also Abimelech the king took by force his wife Sarah. Him did God terrify, and bringing on him a weakness of his limbs, said to him, "Give back to the man his wife ; for he is a prophet, and shall pray for thee, and thou shalt live : but if thou wilt not give her back, know that thou shalt die and all thou hast." And thus having taken his wife undefiled, and having prayed, he caused Abimelech and his house to be healed of their weakness. And from that time the king honoured him and listened to what he said. Abraham therefore became a teacher of piety and of wisdom to the Egyptians.

The same Abraham returning from the war was thought worthy of the blessings of Melchisedec the



ται, τοῦ βασιλέως Σαλήμ, ὃς ἐξήνεγκεν αὐτῷ ἄρτους καὶ οἶνον. Ἦν δὲ καὶ ἱερεὺς τοῦ Ὑψίστου. Καὶ ἔδωκεν αὐτῷ Ἀβραμ δεκάτην ἀπὸ πάντων. Ἦν δὲ ὁ Μελχισεδέκ ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, ἀφωμοιωμένος τῷ υἱῷ τοῦ θεοῦ. Τῷ δὲ Ἀβραμ ἀτεκνίαν ὀλοφυρομένῳ καθ' ὕπνους ἐπιδείξας ὁ θεὸς τοὺς ἀστέρας, κατὰ τὸ πλήθος αὐτῶν ἔσεσθαι οἱ τὸ σπέρμα προεδήλου. Ὁ δὲ ἐπίστευσε τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Ἡ δὲ Σάρρα στείρα οὔσα συνεχώρησεν Ἀβραμ ὑπὸ τῆς παιδίσκης παιδοποιήσασθαι· καὶ ἔσχε τὸν Ἰσμαήλ. Ἐννεμήκοντα δὲ καὶ ἐννέα ἐτῶν ὄντι τῷ Ἀβραμ ἐπιφανείς ὁ θεὸς Ἀβραὰμ μετωνόμασεν. Ἀβραμ γὰρ πρῶην ὠνομάζετο. Ὁμοίως δὲ καὶ τὴν Σάραν Σάρραν, προσθεὶς καὶ ἕτερον ρ. Καὶ περιέτεμε τὸν Ἰσμαήλ, καὶ πάντας τοὺς ἐξ αὐτοῦ. Κύριος δὲ τῷ Ἀβραὰμ ἐπιξενωθείς ἐπηγγείλατο τέξεσθαι Σάρραν αὐτῷ παῖδα. Ἡ δὲ ἐμειδίασε, καὶ Ἰσαὰκ τὸ γεννηθὲν προσηγορεύθη, φερωνύμως τῷ μεθ' ἡδονῆς γέλῳτι κατὰ τὴν Ἑβραϊδα διάλεκτον.

[Sub voce Μωϋσῆς.] Μωϋσῆς ὁ προφήτης καὶ νομοθέτης. Ἐν τῷ ὀγδοηκοστῷ τούτου ἔτει ἐξῆλθον οἱ υἱοὶ Ἰσραὴλ ἐξ Αἰγύπτου· ἐν ᾗ παρώκησαν ἔτη διακόσια δεκαπέντε. Πῶς οὖν φησιν ὁ θεὸς πρὸς τὸν Ἀβραὰμ, ὅτι πάροικον ἔσται τὸ σπέρμα σου ἔτη τετρακόσια; ἀλλὰ δῆλον, ὅτι ἀπὸ τῆς ἀναβάσεως Ἀβραὰμ ἐκ Χαράν δεῖ τὴν τοῦ λαοῦ παροικίαν ἀριθμεῖν. Οὐ γὰρ ἐν Αἰγύπτῳ μόνῃ γέγονεν ἡ παροίκησις, ἀλλὰ καὶ ἐν γῇ

king of Salem, who brought forth for him bread and wine. He was also priest of the most High, and Abraham gave to him a tenth from all. But Melchisedec was without father, without mother, without pedigree, likened to the son of God. But when Abraham lamented his want of children God showing him in his sleep the stars, foretold to him that his seed should be according to the number of them. And he believed God, and it was accounted to him for righteousness. But Sarah being barren agreed that Abram should beget children by his handmaid; and he had Ishmael. And when Abram was ninety nine years old, God appeared to him and changed his name to Abraham, for he was called Abram before. In the same way also [he changed] Sarah to Sarrah adding also another *r*. And he circumcised Ishmael and all his issue. And the Lord was entertained by Abraham and promised that Sarah should bear him a son.

But she laughed, and the child she bore was named Isaac which is equivalent to laughter with pleasure in the Hebrew dialect.

Moses the prophet and lawgiver. In his eightieth year the sons of Israel went out of Egypt: wherein they sojourned two hundred and fifteen years. How then does God say to Abraham, that thy seed shall be sojourning four hundred years? But it is clear that we must reckon the sojourning of the people from the going up of Abraham out of Haran. For the sojourn was not only in Egypt, but also in the land of Canaan.

Χαναάν. Μωϋσῆς γὰρ λέγει·  
 Ἡ δὲ παροίκησις τῶν υἱῶν  
 Ἰσραὴλ ἐν γῇ Χαναάν καὶ ἐν  
 Αἰγύπτῳ ἔτη τετρακόσια καὶ  
 τριάκοντα. Καὶ τοῦ μὲν Ἀβ-  
 ραὰμ ἀπὸ τῆς ἐκ Χαράν ἀναβά-  
 σεως μέχρι τῆς Ἰσαὰκ γενέσεως  
 ἔτη εἰκοσιπέντε. Ἀπὸ δὲ  
 Ἰσαὰκ μέχρι Ἰακώβ, ἔτη ἐξή-  
 κοντα. Ἀπὸ δὲ Ἰακώβ μέχρι  
 τοῦ Λευὶ, ὀγδοήκοντα ἑπτὰ.  
 Ἀπὸ Λευὶ μέχρι Καὰθ, τεσσα-  
 ράκοντα πέντε. Ἀπὸ Καὰθ,  
 μέχρι Ἀμράμ, ἐξήκοντα τρία.  
 Ἀπὸ Μωϋσέως μέχρι τῆς ἐξόδου  
 ὀγδοήκοντα· καὶ οὕτως ἐξῆλθεν  
 Ἰσραὴλ ἐκ τῆς Αἰγύπτου, τοῦ  
 Μωϋσέως γεννηθέντος. Οἱ τεκόν-  
 τες δεδιότες τοὺς Αἰγυπτίους,  
 μηχανῶνται πλέγμα βύβλινον,  
 ἐμφερὲς τῇ κατασκευῇ κίστιδι,  
 μέγεθος ποιήσαντες αὐτάρκες εἰς  
 τὸ μετ' εὐρυχωρίας ἐν ἀποκεῖσθαι  
 βρέφος. Ἐπειτα κρίσαντες  
 ἀσφάλτῳ κατὰ τοῦ ποταμοῦ  
 βάλλουσι. Θερμούθις δὲ, ἡ  
 θυγάτηρ τοῦ βασιλέως, τοῦτον  
 ἀνείλετο. Τριετεί δὲ γενομένῳ  
 θαυμαστὸν ὁ θεὸς τὸ τῆς ἡλικίας  
 ἐξῆρεν ἀνάστημα. Μωϋσῆς δὲ  
 ὀγδοήκοντα ἡμέρας ἐνήστευσε·  
 τεσσαράκοντα τὰς προτέρας,  
 καὶ τεσσαράκοντα μετὰ τὸ συν-  
 τρίψαι τὰς πλάκας, σαπφείρῳ  
 λίθῳ δακτύλῳ Θεοῦ γραφείσας.  
 Οὐδεὶς ἦν ἀφιλότιμος οὕτως, ὥς  
 Μωϋσῆν θεασάμενος, μὴ ἐκπλα-  
 γεῖν τῆς εὐμορφίας.

[Sub voce Ἱερογραμματεῖς.]  
 Ἱερογραμματεῖς παρ' Αἰγυπ-  
 τίοις ἦσαν δεινοὶ καὶ περὶ τῶν  
 μελλόντων τὴν ἀλήθειαν εἰπεῖν.  
 Καὶ τούτων τις ἀναγγέλλει τῷ  
 βασιλεῖ τεχθήσεσθαι τινα κατ'  
 ἐκείνον τὸν καιρὸν τοῖς Ἰσραη-

For Moses says, "Now the sojour-  
 ning of the children of Israel in the  
 land of Canaan and in Egypt was  
 four hundred and thirty years." And from the going up of Abraham from Haran until the birth of Isaac was twenty five years. But from Isaac to Jacob was sixty years. But from Jacob to Levi was eighty seven years. From Levi to Caath forty five. From Caath to Amram sixty three. From Moses to the Exodus eighty. And thus Israel went forth out of Egypt when Moses was born. His parents fearing the Egyptians contrive a wicker work of rushes similar to a little chest, making the size of it sufficient for the babe to lie in with freedom. After which smearing it with asphalt they cast it into the river. But Thermuthis, the king's daughter, took him up, and when he was three years old, God magnified wonderfully the dignity of his stature. But Moses fasted for eighty days, forty before and forty after he broke the tables written on a sapphire stone with the finger of God. No one was so insensible, as not, when he saw Moses, to be astonished at the beauty of his stature.

The sacred scribes among the Egyptians were clever at telling the truth about future events. And one of these tells the king that about that time there should be born a man among the Israelites, who when grown should humble

λίταις, ὃς ταπεινώσει μὲν τὴν Αἰγυπτίων ἡγεμονίαν, αὐξήσει δὲ τοὺς Ἰσραηλίτας, τραφεῖς, ἀρετῇ τε πάντας ὑπερβαλεῖ, καὶ δόξαν ἀείμνηστον κτήσεται· περὶ Μωϋσέως λέγων.

[Sub tit. Πλαξίν.] Ἐν ταῖς θεογράφοις πλαξὶ ταῦτα ἦν γεγραμμένα.

Ἐγὼ εἰμὶ Κύριος ὁ θεός σου, ὁ ἐξαγαγὼν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλείας. Οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

Οὐ ποιήσεις σεαυτῷ εἰδωλον παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ἐπὶ τῆς γῆς κάτω, καὶ ὅσα ἐν τοῖς ὕδασι ὑποκάτω τῆς γῆς. Οὐ προσκυνήσεις αὐτοῖς, οὐδ' οὐ μὴ λατρεύσεις αὐτοῖς.

Οὐ λήψῃ τὸ ὄνομα Κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ.

Μνήσθητι τὴν ἡμέραν τῶν Σαββάτων ἀγιάζειν αὐτήν.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

Οὐ μοιχεύσεις.

Οὐ κλέψεις.

Οὐ φονεύσεις.

Οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου ψευδομαρτυρίαν.

Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου. Οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου, οὐδὲ τὸν ἀγρὸν τοῦ πλησίον σου, οὐδὲ τὸν παῖδα αὐτοῦ, οὐδὲ τὸν βοῦν αὐτοῦ, οὐδὲ τὴν παιδίσκην αὐτοῦ, οὔτε τὸ ὑποζύγιον αὐτοῦ, οὔθ' ὅσα τῷ πλησίον σου ἐστίν.

the sovereignty of the Egyptians, and exalt the Israelites, and surpass all in virtue and gain an everlasting reputation—meaning Moses.

These things were found on the tables that were written by God.

I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods besides me.

Thou shalt not make unto thee an image, the likeness of any thing as many as are in heaven above, and in the earth below, and as many as are in the water underneath the earth: thou shalt not bow down thyself to them nor serve them.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day to keep it holy.

Honour thy father and thy mother, that it may be well with thee, and that thou mayst be long-lived upon the earth.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not kill.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor thy neighbour's field, nor his servant, nor his ox, nor his maid, nor his beast nor any things that are thy neighbour's.



[Sub voce Χαναάν] Μωϋσης τεσσαράκοντα ἔτη συμφιλοσοφήσας τῷ λαῷ, τελευτᾷ, διάδοχον καταλιπὼν Ἰησοῦν τὸν τοῦ Ναυῆ· ὅστις κατώκισε τὸν Ἰσραὴλ ἐν τῇ γῇ, ἣ ἐπηγγείλατο Κύριος τῷ Ἀβραάμ· (ἔστι δ' ἀπὸ τοῦ ποταμοῦ Αἰγύπτου κυκλουμένη διὰ θαλάσσης καὶ ξηρᾶς.) Ἐκβαλὼν πάντας τοὺς βασιλεῖς καὶ δυνάστας τῶν ἐθνῶν. Οἵτινες ὑπ' αὐτοῦ διωκόμενοι διὰ τῆς παραλίου Αἰγύπτου τε καὶ Λιβύης κατέφυγον εἰς τὴν τῶν Ἀρῶν χώραν, τῶν Αἰγυπτίων μὴ προσδεξαμένων αὐτοὺς, διὰ τὴν μνήμην τὴν προτέραν, ἣν ἔπαθον δι' αὐτοὺς, ἐν τῇ Ἐρυθρᾷ καταποντισθέντες θαλάσση· καὶ προσφυγόντες τοῖς Ἀφροῖς τὴν ἔρημον αὐτῶν ἔκρησαν χώραν, ἀναδεξάμενοι τὸ σχῆμα, καὶ τὰ ἔθνη, καὶ ἐν πλαξὶ λιθίναις ἀναγραφάμενοι τὴν αἰτίαν, δι' ἣν ἀπὸ τῆς Χαναανίων γῆς ᾤκισαν τὴν Ἀφρικὴν. Καὶ εἰσὶ μέχρι νῦν αἱ τοιαῦται πλάκες ἐν τῇ Νουμιδίᾳ περιέχουσαι οὕτως· Ἡμεῖς ἐσμὲν Χαναναῖοι, οὓς ἐδίωξεν Ἰησοῦς ὁ ληστής.

[Sub tit. Ἀδερ.] Ἀδερ ὁ ἀλιτήριος, ὁ ἐπαναστὰς Σολομῶντι. Παῖς οὗτος ἦν Ἰδουμαῖος, γένος ἐκ βασιλικῶν σπερμάτων. Καταστρεψαμένου δὲ τὴν Ἰδουμαίαν Ἰωάβου τοῦ Δαβὶδ στρατηγοῦ καὶ πάντας τοὺς ἐν ἀκμῇ καὶ φέρειν ὄπλα δυναμένους διαφθείραντος μηνὶν ἕξ, φυγὼν οὗτος ἦκε πρὸς Φαραὼ τὸν Αἰγύπτου βασιλέα. Ὁ δὲ φιλοφρόνως αὐτὸν ὑποδεξάμενος οἶκον τε αὐτῷ δίδωσι, καὶ χώραν εἰς διατροφήν· καὶ γενόμενον ἐν ἡλικίᾳ λίαν ἡγάπα,

Moses, having philosophised with the people forty years, dies, leaving as his successor Joshua the son of Naue: who settled Israel in the land which the Lord promised to Abraham, and which is comprised from the river of Egypt between the sea and the wilderness. He cast out all the kings and rulers of the nations, who being chased by him through the sea-coast of Egypt and Libya fled into the country of the Africans, when the Egyptians would not receive them, on account of the former memorial which they suffered on account of them, when they were sunk in the Red Sea. They fled to the Africans and inhabited their desert country, adopting their habit and their customs, and engraving on stone slabs the cause, for which they came out of the land of the Canaanites to settle in Africa: and there are up to this time in Numidia such slabs containing as follows: "We are Canaanites, whom Joshua the robber pursued."

Ader the sinner, who rose up against Solomon. He was a boy of Idumæa, by birth of kingly race. But when Joab David's general subdued Idumæa and for the space of six months slew all those who were in the vigour of life and able to bear arms, he fled and came to Pharaoh the king of Egypt. But he receiving him kindly gives him both a house and land for maintainance, and as he was in the flower of youth he loved him much, so that also he gave him in marriage the sister of his wife named Thaphine; by

ὥς καὶ τῆς αὐτοῦ ἡγυναικὸς αὐτῷ  
δοῦναι πρὸς γάμον τὴν ἀδελφὴν,  
ὄνομα Θαφλὴν· ἐξ ἧς υἱὸς αὐτῷ  
γενόμενος, τοῖς τοῦ βασιλέως  
παισὶ συνανेत्रάφη. Ἀκούσας  
οὖν τὸν Δαβὶδ θάνατον ἐν Αἰγύπ-  
τῳ καὶ τὸν Ἰωάβου, προσελθὼν  
ἐδεῖτο τοῦ Φαραῶ ἐπιτρέπειν  
αὐτῷ βαδίζειν εἰς τὴν πατρίδα.  
Τοῦ δὲ βασιλέως ἀνακρίνοντος,  
τίος ἐνδεὲς ὢν, ἥ τί παθὼν  
ἐσπούδακε καταλείπειν αὐτὸν,  
τότε μὲν οὐκ ἀφείθη. Ὑστερον  
δὲ καθ' ὃν ἤδη καιρὸν Σολομῶντι  
τὰ πραγματα κακῶς εἶχε διὰ  
τὰς προειρημένας αἰτίας καὶ  
παρανομίας, καὶ τὴν ὀργὴν τὴν  
ἐπ' αὐτοῖς τοῦ θεοῦ, συγχωρή-  
σαντος τοῦ Φαραῶ, ὁ Ἀδερὸς  
ἦκεν εἰς τὴν Ἰδουμαίαν. Ὅς  
τῆς Συρίας βασιλεύσας κατέ-  
τρεχε τὴν τῶν Ἰσραηλιτῶν χώ-  
ραν, ἐπιτιθεται δὲ Σολομῶντι.

[Sub tit. Ἐζεκίας]. Ἐζεκίας,  
βασιλεὺς Ἱερουσαλήμ, υἱὸς  
Ἀχαζ, ἀπάντων εὐσεβέστερος·  
οὐ γὰρ μόνον τὰ εἰδῶλα κατέσ-  
καψεν, καὶ τὰς στήλας αὐτῶν  
συνέτριψεν, ἀλλὰ καὶ τὰ ἐν τοῖς  
ὑψηλοῖς καθεῖλε, καὶ τὰ ἄλση  
κατέκοψε, καὶ τὸν ὄφιν, ὃν ἐκρέ-  
μασε Μωϋσῆς (ἔτι γὰρ αὐτῷ  
πάντες ἐθυμίων) μετὰ τῶν λοι-  
πῶν βδελυγμάτων ἠφάνισε, τοὺς  
τε Ἰουδαίους εἰδωλολατροῦντας  
ἐτιμωρεῖτο, ἐκκόπτων τὰ μνη-  
μόσυνα καὶ λείψανα τῆς ἀθεό-  
τητος. Τοσοῦτον γὰρ θεοσε-  
βείας ἀφειστήκεισαν, ὥς ὅπισ-  
θεν τῶν θυρωμάτων ζωγραφεῖν  
τὰ εἰδῶλα, καὶ προσκυνεῖν· Ἰν',  
εἴ τινες τῶν παρ' Ἐζεκίου ἐρε-  
νῶεν, ἀνοιγνυμένων τῶν θυρῶν,  
σκέποιτο τὰ βδελύγματα· καὶ  
μόνος ἐβασίλευσεν Ἰουδαίας

whom he had a son who was bred up  
with the king's children. When  
then he heard in Egypt of the death  
of David and of Joab, he came and  
asked of Pharaoh permission to go  
to his own country. But when the  
king asked him what he was in want  
of, or what was the matter with him  
that he was so eager to leave him, at  
that time indeed he was not allowed  
to go. But afterwards at the time  
when Solomon's affairs were in a  
bad state on account of the aforesaid  
causes and offences and the wrath  
of God which was upon them,  
Pharaoh gave permission and Ader  
came into Idumæa. He reigned  
over Syria and overran the country  
of the Israelites, and attacked  
Solomon.

Hezekiah, king of Jerusalem, son  
of Ahaz, was the most pious of all:  
for he not only overthrew the idols  
and crushed their pillars, but also  
took away what was in the high pla-  
ces, and cut down the groves, and  
together with the other abominations  
he put away the serpent which  
Moses hung up (for all of them still  
burnt incense to it) and he took  
vengeance on the Jewish idolators,  
cutting down the memorials and  
remains of their impiety. For they  
had gone away so far from right-  
eousness, that they painted the idols  
behind their doors, and worshiped  
them; that if any of Hezekiah's men  
should search, the abominations  
might be concealed, when the doors  
were opened; and he alone reigned  
over Judæa by the providence of  
God. There is moreover also some



κατὰ προαίρεσιν θεοῦ. Φέρεται δ' ἔτι καὶ τοιοῦτον. Ἦν Σολομῶνος βίβλος ἱαμάτων πάθους παντὸς, ἐγκεκολαμμένη τῇ τοῦ ναοῦ φλοιᾷ. Ταύτην ἐξεκόλαψεν Ἐζεκίας, οὐ προσέχοντος τοῦ λαοῦ τῷ θεῷ, διὰ τὸ τὰς θεραπείας τῶν παθῶν ἐνθένδε τοὺς πάσχοντας αὐτοὺς κομίζεσθαι, περιορῶντας αἰτεῖν τὸν θεόν. Ἐπολέμησε δὲ μέχρι Γάζης τοῖς ἄλλοφύλοις, Ἀσσυρίων ἀποστάς, πρότερον ὑπήκοος ὢν.

[Sub tit. Θεραπευταί.] Φίλων περὶ τῶν ἐξ Ἑβραίων Ἀσκητῶν ἔγραψεν ἐν τῷ περὶ θεωρητικοῦ βίου, οὗς Θεραπευτὰς καλεῖ, καὶ τὰς ὁμοιοσχήμους καὶ ὁμοιοτρόπους γυναῖκας Θεραπευτίδας ὠνόμασε. Καὶ Θεραπευταὶ μὲν, φησὶ, κέκληνται, ἢ παρὰ τὸ τὰς ψυχὰς τῶν προσιόντων αὐτοῖς ἀπὸ κακίας παθῶν ἱατρῶν δίκην ἀπαλλάττοντας θεραπεύειν, ἢ τῆς πρὸς τὸ θεῖον καθαρᾶς καὶ εἰλικρινοῦς θεραπείας καὶ θρησκείας ἕνεκα. Οὗτοι πρῶτον μὲν ἀρξάμενοι φιλοσοφεῖν, ἐξίστανται τῶν προσηκόντων καὶ τῶν ὑπαρχόντων. Ἐπειτα δὲ πάσαις ἀποταξάμενοι ταῖς τοῦ βίου φροντίσι καὶ ἔξω τειχῶν προελθόντες, ἐν μονάγροις, ἢ κήποις, ἢ ὄρεσι τὰς διατριβὰς ποιοῦνται, καὶ τὰς ἐκ τῶν ἀνομοίων ἐπιμιξίας ἀλυσιτελεῖς τε καὶ βλαβεράς εἰδότες, τὸν προφητικὸν ζηλοῦσι καὶ ἀσκοῦσι βίον. Καὶ ἐν ἐκάστη συμμορίᾳ οἴκημά ἐστιν ἱερόν, ὃ, καλοῦσι σεμνεῖον καὶ μοναστήριον, ἐν ᾧ μονούμενοι τὰ τοῦ σεμνοῦ βίου μυστήρια τελοῦνται, μηδεὶς μηδὲν κομίζοντες, μὴ ποτὸν, μὴ σιτίον, μηδέ τι τῶν ἄλλων ὅσα πρὸς τὰς τοῦ

such story as this. There was a book by Solomon of remedies for every disease, engraved on the wall of the temple. Hezekiah obliterated this, when the people did not approach to God, seeing that those who were ill, got for themselves remedies of their diseases from thence, and neglected to pray to God. But he made war on foreigners as far as Gaza, and severed himself from the Assyrians to whom he had before been subject.

Philo wrote about the Ascetics or the Hebrews in his book on the Political Life: he calls them *Therapeuts* and named the women of the same forms and customs *Therapeutids*. They are called Therapeuts, he says, either from their healing [*therapeuein*] and freeing the souls of those who go over to them from vicious passions, or from their pure and simple service [*therapeia*] and worship towards God. When these men first begin to philosophize, they stand aloof from all that relates to them or belongs to them. Afterwards they bid farewell to all the cares of life and leaving the towns, they make their abode in lonely fields, or gardens, or mountains, and knowing that associations with others dissimilar to themselves are unprofitable and harmful they emulate and keep up the prophetic life. In each fraternity there is a sacred house which they call their sanctum or monastery in which living singly they fulfil the mysteries of the religious life: none bring any thing, neither drink nor meat, nor any of the other things which are necessary for the needs of the body, but laws, and oracles that have been spoken through the prophets, and hymns, and other things



σώματος χρείας ἀναγκαῖα· ἀλλὰ νόμους, καὶ λόγια θεσπισθέντα διὰ προφητῶν, καὶ ὕμνους, καὶ τᾶλλα, οἷς ἐπιστήμη καὶ εὐσέβεια συναύξονται τε καὶ τελειοῦνται. Καὶ συνελόντι φάναι, σιτίον, ἢ ποτὸν οὐδεὶς αὐτῶν προσενέγκοιτο πρὸ ἡλίου δύσεως. Ἐπειδὴ τὸ μὲν φιλοσοφεῖν ἄξιον φωτὸς εἶναι κρίνουσι, σκότους δὲ τὰς τοῦ σώματος ἀνάγκας, αἱ δὲ ἐξηγήσεις τῶν ἱερῶν λογίων γίνονται αὐτοῖς δι' ὑπονοιῶν ἐν ἀλληγορίαις. Πᾶσα γὰρ νομοθεσία δοκεῖ τοῖς ἀνδράσι τούτοις ζῶν εἰκέναι καὶ σῶμα μὲν ἔχειν τὰς ῥητὰς διαλέξεις, ψυχὴν δὲ, τὸν ἐνυποκείμενον ταῖς λέξεσιν ἀόρατον νοῦν. Ὡσαύτως δὲ εἰσι τῆς αὐτῆς καταστάσεως καὶ αἱ γυναῖκες.

[Sub voce βδέλυγμα.] Ἀντίοχος ὁ Ἐπιφανὴς, υἱὸς Σελεύκου τοῦ Φιλοπάτορος, ἀνὴρ ὑπάρχων δεινὸς καὶ πλεονέκτης, ὃς παραλαβὼν τὴν πόλιν δοριάλωτον, ἀνείλε μυριάδας ἰή. Κατατολμήσας οὖν καὶ εἰς τὸ ἁγίασμα εἰσελθὼν ἐν ὑπερηφανείᾳ πολλῇ καὶ στήσας βωμὸν καὶ εἶδωλον βδέλυγμα ἐρημώσεως καὶ τὸν ναὸν μιάνας δι' ἀκαθάρτων θυσιῶν, ἱερὸν Διὸς Ὀλυμπίου προσηγόρευσε. Καὶ τοὺς μὴ ἀπογενομένους τῶν χοιρείων κρεῶν, ἀνήρει. Ἐφ' οὗ καὶ οἱ ἅγιοι Μακκαβαῖοι ἀνηρέθησαν. οἱ δὲ λέγουσιν, Ἀδριανὸν στήσαι τὸν ἀνδριάντα. Ὁ γὰρ Ἀδριανὸς καθεῖλε τὴν πόλιν ἄρδην. Μετὰ τὴν Οὐεσπασιανοῦ καὶ Τίτου γενομένην ἐρήμωσιν, ἐπὶ Ἀδριανοῦ συστάντες οἱ Ἰουδαῖοι ἐσπούδαζον ἐπὶ τὴν προτέραν ἐπανελθεῖν πολιτείαν. Στασιάντες οὖν εἰς παντελῇ

by which knowledge and piety both grow up together and are made perfect. And, to speak in few words, none of them can receive meat or drink before the setting of the sun. For they deem philosophy to be worthy of the daylight, but the necessities of the body of darkness, and the descriptions of the sacred oracles are to them through hidden meanings in allegories. For legislation seems to these men to be like to an animal and to have for its body stated expressions, but for its soul the unseen sense that lies beneath those words. And in like manner too are the women of the same institution.

Antiochus Epiphanes son of Seleucus Philopator, a fierce and tyrannical man, who having taken the city in war, destroyed eighteen myriads. Presuming therefore to enter into the holy place with much pride and erecting an altar and image the abomination of desolation, and polluting the temple by unholy sacrifices, he called it the temple of Olympian Jupiter, and he put to death these who would not eat of swine's flesh. For which also the holy Maccabees were put to death. But others say that Hadrian put up the statue : for Hadrian destroyed the city utterly. After the desolation of Vespasian and Titus, the Jews banding together in the time of Hadrian were eager to return to their former government. They therefore rebelled and brought themselves to utter destruction : and he

ἐρήμωσιν ἑαυτοὺς κατέστησαν. Καὶ τὸ ἑαυτοῦ ὄνομα ἐπέθηκε τοῖς λειψάνοις τῆς πόλεως, Αἰλίαν αὐτὴν προσαγορεύσας. Αἴλιος γὰρ Ἀδριανὸς ἐκαλεῖτο.

[Sub voce Κλαύδιος.] Ἐπὶ αὐτοῦ (τοῦ Κλαυδίου) στασιασάντων τῶν Ἰουδαίων κατὰ Χριστιανῶν, ἄρχοντα ἐπέστησαν αὐτοῖς Κλαύδιον Φοίλικα, κελεύσας αὐτῷ τιμωρεῖσθαι τούτους. Τῶν δὲ εἰς τὰ ἱερὰ ἀθροιζομένων φωνὴ ἠκούσθη ἐκ τῶν ἀδύτων, λέγουσα· Μεθιστάμεθα τῶν ἐντεῦθεν. Καὶ τοῦτο γέγονε τρίτον· ἐξ οὗ πανωλεθρία διεφθάρησαν.

[Sub voce Σημαία.] Πιλάτος εἰς τὴν Ἰουδαίαν τὰς Τιβερίου εἰκόνας, αἱ σημαῖαι καλοῦνται, κεκαλυμμένας εἰσήνεγκεν. Οἱ δὲ ἐξεπλάγησαν, ὡς πεπατημένων αὐτοῖς τῶν νομίμων. Οὐδὲν γὰρ ἡξίου δέικετον ἐν τῇ πόλει εἰσιέναι.

Sub voce Ἐνιαυτός.] Οἱ Ἑβραῖοι τὸν ἐνιαυτὸν κατὰ τὸν σεληνιακὸν δρόμον ἀριθμοῦσιν, ὥστε τὸν μῆνα ἡμερῶν εἶναι παρ' αὐτοῖς κθ'. Ὡς τοῦ μὲν ἡλιακοῦ κύκλου ὑπάρχοντος τξέ· τοῦ δὲ σεληνιακοῦ ἐνιαυτοῦ τνδ'· ὡς· τὸν ἡλιακὸν παραλλάσσειν ἐνιαυτὸν ἡμέρας ια τοῦ σεληνιακοῦ ἐνιαυτοῦ. ὥστε Ἕλληνες καὶ Ἰουδαῖοι μῆνας τρεῖς ἐμβολίμους αὐτῷ παρεμβάλλουσιν.

gave his own name to the remains of the city, calling it *Ælia* : for Hadrian's name was *Ælius*.

In his [*Claudius's*] time the Jews rose up against the Christians and set over them as a leader Claudius Felix, bidding him take vengeance upon them. But, when they were collected into the temple, a voice was heard from the shrine saying 'We are departing from this place.' And this took place three times : from which they were overwhelmed in utter destruction.

Pilate carried into Judæa the images of Tiberius, which are called Standards, covered with a veil. But they the Jews were frightened because their laws were thus profaned. For they held it lawful that no image should enter into their city.

The Hebrews measure the year by the course of the moon, so that the moon, according to them, consists of twenty nine days : seeing that the year of the sun contains 365 and that of the moon 354 days ; so that the solar year exceeds the lunar by 11 days : so that the Greeks and Jews insert into it three intercalary months.

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